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MAGÁNA HAUSA.

NATIVE LITERATURE,

OR

Proverbs, Tales, Fables and Historical
Fragments in the Hausa Language.

TO WHICH IS ADDED

A TRANSLATION IN ENGLISH.

BY

James Frederick
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CHURCH MISSIONARY.



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INTRODUCTORY REMARKS.

THE orthography in the present work differs in several particulars from that adopted in previous publications. Years of observation, and much correspondence with Herrn G. A. Krause, while the latter was residing in Tripoli, surrounded by Hausa people of every province, have convinced me of the necessity of introducing changes to bring it in harmony with the system proposed by Professor Dr. Lepsius in his second edition of the "Standard Alphabet" (London, 1863).

I am well aware that objections will be made to the introduction of a new system, because it is new ; but no objections will have any weight with me on that score. We aim at perfection, which time alone can bring. Other writers of previously unwritten languages, though professing to have adopted Lepsius' system, will find the same necessity in the course of time of introducing changes, in order to bring their works more in harmony with the standard. Many profess to have adopted the system,

but none (with the exception of Graut in his "Zulu Grammar") have fully carried it out. The Church Missionary Society sanctions no other system. Whatever can be proved to be in complete conformity with it has its sanction; deviations from it are forbidden, without special approbation given beforehand by the Committee. With regard to the Hausa Language, I am convinced that in case I should continue the former method of writing, the changes now introduced would be sure to be made sooner or later by my successors; and Mr. Krause, a good Hausa scholar, whenever he will publish his books (and, I sincerely hope it will not be long before he gives us his collections) will *substantially* adopt the same system. We have had much correspondence on the subject and have mutually agreed on adopting it, and in his later communications in Hausa it is fully carried out.

I will now briefly refer to those changes; and advise the reader, especially our native friends and missionaries on the River Niger, to satisfy themselves of their consistency with the "Standard," by carefully studying the second edition of the "Standard Alphabet." The changes will be noticed in their proper places in the next following pages.

It will be observed that the changes are not many, and may all be mastered in a few moments ; and this, too, is another reason why no serious objection should be raised against their adoption in the present work, and introduced into the Grammar, Dictionary and other publications as opportunities present themselves and new editions are called for.

Through the kindness and liberality of the Society for Promoting Christian Knowledge, and the exertion and enlightened interest of R. N. Cust, Esq., I am now enabled to present this work to the Christian and scientific public, and to all who take an interest in the progress of the civilization and Christianization of Africa. I do not mean to conceal the fact that it cannot be called a Christian, or religious book. The object of its publication is to exhibit the Hausa language in its native character as spoken and dictated to me and others by natives, and chiefly such as had no knowledge of English by which the true native character might have been impaired and vitiated. It does not contain the Hausa language in full ; much more is to be collected than what is given here. The collections now presented have been the basis of the Hausa Grammar ; from them the

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Dictionary has been collected. Both have already been productive of good, and have given an impulse to the study of the language and to attempts to writing in the same, not only to native teachers, but also to others, and to mercantile agents in the Upper Niger. Natives also have been stirred up and begin to learn to read our books. The Rev. Mr. John, in his last letter, told me of two Mahomedan Mallams, who came to him to inquire after our Christian books, and expressing a wish to learn to read them in our Roman type. The Primer, with an Arabic transcript of the first Lessons, was shown them. They were delighted with it, and acquired a knowledge of our Alphabet in a very short time.

I have had fellow-labourers in this work. Contributions from the Rev. Mr. John, at Lokoja, will be found; and from Mr. G. A. Krause, in Tripoli. I have not published all the latter has sent me, though I had his permission to do so. There is a prospect that he may do it himself ere long, and prosecute the linguistic labours for which he is so eminently qualified in those regions. His labours are of special value, as he notices deviations in dialects from Katshina. Our correspondence has been long, voluminous, free, candid, and friendly

throughout, and mutually beneficial, and I cannot but consider it a privilege to have been connected in this way with that distinguished scholar of African languages for several years. My sincere thanks for his continued, disinterested labours and communications are now tendered to him ; and the wish expressed that they may be continued, more especially as he is proceeding to the Niger.

What Koelle says of his Bornu literature or narratives, "that they are not compositions," is true of the narratives here given in the Hausa language : they have been collected from the lips of the people, faithfully committed to paper, and analysed afterwards. As to their import when read in an English translation, it may be feared that some of them will appear trivial, and hardly worth the trouble of translating ; it is therefore necessary to bear in mind that the *language* of the original is the main object of publication, and, of course, also to facilitate an acquisition of a knowledge of it. On the other hand, I can assure the reader that almost every story contributes something as regards *forms* or *words* peculiar to itself. At the same time, I cannot but think that many will find the book interesting and entertaining, sometimes even amusing. The Life and Travels of

Dorūgu supply many geographical hints, and will be read with interest. His observations on English cookery, dinner parties and customs, show a shrewd and observing mind. The narratives exhibit the native way of thinking and arguing, they lead us into the secrets of family and public life; we learn something of slavery, of the state, quarrels and disputes occasioned by the institution of polygamy, condemning the system in their popular songs and traditions; of their views of heaven and hell, sun, moon and stars; also the love of money, so characteristic of the Negro race; much of human cunning, and especially in women. It is also interesting to know that what education there exists among the people is conveyed by narratives of this kind; young and old assembling on moonlight nights entertaining one another by telling stories, often to a late hour in the night; we find even a few examples where grammatical exercises are attempted. Many of the stories will be interesting to children.

I have mentioned above that no translations have been introduced. The only exception is that at the very beginning of the book, the thirteenth chapter of the First Epistle of St. Paul to the Corinthians, the Song of Songs, as it has been called, of the New Testament, at the head of all

Hausa songs. Translations have been made of the New Testament and portions of the Old. I hope I have succeeded in giving the sense of Scripture correctly—of so much I am sure, that there is not much that will mislead, but it is not *always* given in the most suitable words. In many instances those words have not yet been found. There is much uncertainty as regards the names of animals, plants, implements, etc. A translation cannot take the lead in a language; it can only employ the material as far as it has been brought to the surface and reduced to form in Vocabularies, etc. The Hausa language is not yet fully reduced; new discoveries will be made, and have been made since the Dictionary was published in 1876, of a very large number of words and phrases. If time and opportunities should present themselves, I should be able to improve the translations. But the years behind me do not encourage the hope of many more to come. Others will come, labourers will be sent into the Lord's vineyard, and to them I would commit my translations with a few remarks. The translations can be improved, and must be improved: time will furnish the materials for it. Let no one say, as regards them, or, I may say, as regards any translation into a hitherto unwritten language

“Thus it is written,” and thus it must remain ; on the contrary, change, not for the sake of changing, but wherever you can improve the sentence, change. Luther did the same. His German translation of the Bible passed through many editions during his lifetime ; every new edition was an advance on the preceding one ; and had he been able to edit many more he would have found matter for alterations, for even to this day the work is not perfect.

ALPHABET.

A, ā, ǎ, 'a, ʒa—Almāra, sásabe, ábōki, 'ali, ʒaʒa.

B, b—bā, ba, bāki, banĕ, bantūna.

Č, č, in previously published book = tš; hence če, čī, čiyāwa.

D, d—dā, da, dādi, dāriā.

Ḑ, ḑ, formerly ds or dz; ḑābĕre = dsabĕre, ḑinī = dzini.

Ē, ē, e, ē, e, ę, ě—dĕre, dĕngi, bĕri, ěn, alĕĵĕna, alĵĕna.

F, f—fāra, fáskāre, fī, fāzōĵi, físga.

G, g—gidā, gōma, gobē, gabā, gúdu.

H, h—hálši, hárgi, hárgōgi, hárgūna.

I, í, ĭ, ĭ—īko, číkin, īri, bīsa, halīči.

Ĵ, ĵ, formerly dž or dš; ĵī = džī, áĵimi, ĵini = džini.

K, k—kāma, kūgia, kōre, kúrdi, ke.

Q, q, used by Krause in qása = kása, &c.

L, l—labāri, labūdi, lōkáči, leiĵi = laífi.

M, m—māri, makāfo, mĕki, mīki, mōsi, mūria.

N, n—nāma, nĕmi, nína, nōno, nūna.

Ñ, ñ = ng—doñ, añfāni = angfāni.

Ō, ō, o, ô, ọ, ố—kọ, kōfa, kōqọ, kōmā, kónkole, kōra.

P, p—pámša, pánče, pallása.

R, r—rāma, rēbi, rīni, rōko, rūa, rudáde, rúmše.

S, s—sūnā, sádaka, sēfa, sobē, súmšia.

Š, š—šh ; šēmage, šīda, šūre.

T, t—tā, itá, tébki, tintūmā, tōka, túdu, tūfa, tūọ.

Ṭ, ṭ, formerly ts or tz—háṭi=hatsi, ṭīra=tsira.

Ū, ū, ū̄, u, ŭ—ūfu, zūčiā, álbasūna, tuṇnbūla.

V, v, rarely used by Barth.

W, w—wā, wanēnē, welkia = wōlkia, wōnga, wūka, wūri.

Y, y—ya, yarīnia, yénka, yīrda, yōyo, yūnwa.

Z, z—zámna, zīka, arzīki, zúmunta, zánče, zarūrua.

Ž, ž—ža, žēfa, žībi, žīrīgi, žūya, žūna.

Kw=Kū ; as, kwāna.

Ky ; as, kyaú, kyāwa.

Diphthongs : aí, eí, oí, ou :—rāi, kādei, bókoi, taúsāyi.

Tš see č.

CONTENTS.

	PAGE
Introductory Sentences	1
Proverbs	5
Letters of Dorŭgu	10
The Life and Travels of Dorŭgu, accompany- ing the late Dr. H. Barth in Africa, England, and Germany, as dictated by himself	18

NARRATIVES, TALES, AND DESCRIPTIONS, CHIEFLY BY DORŬGU.

<i>Tasŭnia ta fāraŭta.</i> (Narrative of a Hunting Match)	112
<i>Magānān Kŭra da Kŭrēge.</i> (The Story of the Hyena and the Fox)	114
<i>Magānān Mállamī da Kŭrēge.</i> (The Story of the Priest and the Fox)	115
<i>Magānān budurāí biú uwāsu daía, ubāsu daía.</i> (The Story of the Two Girls who had the same Mother and the same Father)	117

<i>Tasūniān uwā da dānta.</i> (The Story of the Mother and her Boy)	125
<i>Magānān mūtumé Iniliz da sándānsa.</i> (The Story of the Englishman and his Stick)	127
<i>Magānān yarīnia da sāmāri fúdu.</i> (The Story of the Girl and the Four Bachelors)	127
<i>Magānān máče da mižinta da zāki.</i> (The Story of the Woman and her Husband, and the Lion)	129
<i>Magāna da bīrī.</i> (The Origin of Monkeys),	132
<i>Magāna da mūtāné biú daía číkin wūta, daía číkin aljana.</i> (The Story of Two Men, the one in Hell, and the other in Heaven)	133
<i>Mūtumé číkin lāhira.</i> (The Man in the Sheol),	133
<i>Mūtumé da házi da yāwa.</i> (The Man who had much Corn)	134
<i>Magānān máče da dīāta da karnūkānsu.</i> (The Story of a Woman and her Daughter, and their Dogs)	135
<i>Magānān máče da ba ta yi sádaka.</i> (The Story of the Woman who has never done Good Works)	136
<i>Tasūniā da kūrēge da kūra da kīfi.</i> (A Story about a Fox, a Hyena, and the Fish),	137

	PAGE
<i>Tasūniā da mai-māganī da bāruānsa biú.</i> (The Story of the Doctor and his Two Servants)	138
<i>Magánān bāko da mačžin rūa.</i> (The Story of the Stranger and the Serpent) .	144
<i>Magánān zúnsuā da kāza.</i> (Conversation between the Bird and the Hen) .	146
<i>Dária ba taúsāyi ba.</i> (Laughter without Pity)	148
<i>Magána nāmīži da mātāsa biú da kárnū- kānsu.</i> (The Story of the Man, his Two Wives, and their Dogs) . . .	151
<i>Magána da mātā biú da nāmīžīnsu da dīānsu biú.</i> (The Story of Two Wives, their Husband, and their Two Daughters)	152
<i>Magána ta dōki, dān-Asbon, da yāro da gísso da māyiā.</i> (The Story of the Horse of Asbon breed, the Boy, the Spider, and the Witch)	163
<i>Magánān ākuyā da dānta da kūra.</i> (The Story of the Goat and her Child, and the Hyena)	168
<i>Zānce da mūtāné úku sūnānsu Kūsa, Kwānia da Gába.</i> (Conversation between three Men whose names were Kusa, Kwānia, and Gába)	170
<i>Yārān mākarānta da ubānsu.</i> (The School- boys and their Father)	172

	PAGE
<i>Abín mamāki agánēši číkin mākarānta.</i> (Wonderful Things exhibited in the School)	173
<i>Zánče da támrāru.</i> (Conversation between Stars)	175
<i>Aíkin ránā.</i> (The Work of the Sun)	175
<i>Šān híska.</i> (Taking a Walk)	176
<i>Magánān žirīgī da rūa.</i> (The Boats and the Water)	177
<i>Kāriā māsušān atē.</i> (The Tea Party)	178
<i>Yāro da ya kāwa mállamī.</i> (The Boy who became a Minister)	181
<i>Kāriān yāro da gōnāsa.</i> (The Story of the Boy and his Farm)	182
<i>Maičīn yāwa.</i> (The Glutton)	184
<i>Tákardā da alkālamī da ādāwa suna yīn dámkī.</i> (The Dispute between the Paper, the Pen, and the Ink)	185
<i>Magána da ránā da wāta.</i> (The Saying about the Sun and the Moon)	186
<i>Magána da kíšiā da zārākuā da mīžīnsu daía.</i> (The Story about the Second and First Wife, and their Husband)	186
<i>Magána na Abega na tūlūn zūmā.</i> (The Story told by Abega of the Pot of Honey)	189
<i>Magána da Alkālī.</i> (The Saying about the Judge)	190

	PAGE
<i>Rāḡon laíya.</i> (The Pascal Lamb) . . .	192
<i>Magána ta máče da dānta, da kūra da kūrēge</i> <i>da wākānsu.</i> (The Story about the Woman and her Son; the Hyena, the Fox, and their Song) . . .	192
<i>Gōdiā da dānta da kūru.</i> (The Mare, the Child, and the Hyena) . . .	195
<i>Magánān Sābuā.</i> (The Saying about the Guinea-Hen) . . .	196
<i>Magána ta budurūa da sāmārī.</i> (The Story about the Girl and the Bachelors) . .	196
<i>Tasūnia ta makāfó.</i> (The Story of a Blind Man) . . .	197
<i>Wōli = báwān Alla.</i> (The Story of a Saint)	198
<i>Magána turūrua.</i> (The Story about the Ants) . . .	199
<i>Dān zúnsu da bākīn gēbe.</i> (The Child of the Bird with the Black Beak) . . .	200
<i>Tasūniā ta túmfāfiā.</i> (The Story of the Boy, his Farm, and the Pumpkins) . . .	205
<i>Dān čīākọ da lāyān kámzọ.</i> (The Child of the Hen with the Charm of the Crust)	208
<i>Tasūniā. Magánān čāčā.</i> (<i>Ko jājā.</i>) (The Story about the Gamblers) . . .	211
<i>Tasūniān kānuā da kānēnta da māsīfānsa.</i> (The Story of the Sister and her mis- chievous Brother) . . .	217

<i>Tasūniā ta mātā biú, da kǐšiā da Sārǎkuā da diānsu biu, da na mútumé da ya gérta mútāné.</i> (The Story of the Two Women, their Daughters, and the Man who could repair People) . . .	221
<i>Albása māganī ga sārīm mačǐžǐ.</i> (Onions a Remedy against Snake Bite) . . .	225
<i>Añfānīn karé da sāniā.</i> (The Use of Dogs and Cows)	226
<i>Zánsanče.</i> (Conversation)	228
<i>Magána da abōkin Dorǔgu.</i> (Dorǔgu's Description of a Friend of his)	229

CONTRIBUTIONS FORWARDED TO THE AUTHOR BY THE
REV. J. C. JOHN, NATIVE MINISTER AT LOKOJA,
RIVER NIGER.

<i>Dokīta Baikie ya Káfa Lokoja.</i> (Doctor Baikie founded Lokoja)	231
<i>Šēla.</i> (Proclamation at Lokoja)	232
<i>Sārān itātuā Kūka biú.</i> (The Cutting down of Two Kūka Trees)	233
<i>Labārin Annabi Isa.</i> (The Report of the Prophet Jesus)	236
<i>Labārin Kōluā, da Isa ya sā ya yi magána.</i> (The Report of the Skull which Jesus endowed with the Power of Speech) .	237

	PAGE
<i>Labārin samāmé.</i> (Expedition for Slaves) .	238
<i>Dīla mallāmīn dāwa, da zāki sārīkīn dāwa.</i> (The Fox is the Priest of the Desert, and the Lion is the King of the Desert)	240
<i>Zamānin annabi Musa da Faraūna. Dīla šēku mállamī.</i> (The Reign of the Prophet Moses and Pharao. The Fox the Re- verend Priest)	241
<i>Gísso da taútaí.</i> (The Spider and the Cobweb)	243
<i>Labārin wóni mútum sūnánsa Abdu a Kaúyen Kano.</i> (The Story of a Man whose name was Abdu, as to how to keep up Appearances)	245
<i>Wākān tālaūči.</i> (An Elegy on Poverty) . .	250
<i>Labārin mādúinki Madaki Awwa, iyan Kāno.</i> <i>Uwān sārīkī Kāno, alwōli.</i> (The Story of the Tailor of Madaki Awwa, the Mother of Alwo, the King of Kanu)	251
<i>Labārin Wólī, mállam Šiēku.</i> (The Story of the Saint, Priest Sheku)	252
<i>Magána da Dogo na Kānsa.</i> (Dogo's Account of himself)	256
<i>Magánān Omoru na Kánsa.</i> (The Life of Omoru, the Wanderer)	257
Omar's Visit to the Mission Station at Loköja,	258
A short Account of the Invasion of Hausa by the Fūlāni	260

	PAGE
<i>Lokoja, Rúan Kwāra, šēkāra Hejira</i> 1293, <i>na</i> <i>Anasāra</i> 1876. <i>Magánān Omoru, mayāki</i>	261
Description of Kāno	263
Another Description of Kānu, as Dorugu pronounced the word	264
<i>Labārin sāmūn Dan-Daúra (Dorugu)</i>	265

CONTRIBUTIONS KINDLY FORWARDED TO THE AUTHOR
BY MR. G. A. KRAUSE, FROM TRIPOLI, IN AFRICA.

<i>Wóni sōfo da dīānsa úku.</i> (A certain old Man and his Three Children)	269
<i>Tasūnia ta zōmọ da ya kāšẹ zāki.</i> (The Tale of the Hare who killed the Lion)	272
<i>Rākūmī dā gýwa, dā kūrẹge.</i> (The Camel, the Elephant, and the Fox)	275
<i>Fāsara lētāfi na Haúsa. Aršadan Allāhu.</i> (Explanation of the Hausa Book. The Athanasian Creed of Mahommedans)	276
<i>Álmārá tā maisá da makáfo.</i> (The Story of the Proprietor of an Ox and the Blind Man)	278
<i>Wākan dān Balkōrẹ.</i> (The Song of the Son of Balkore)	281
<i>Tasūnia na Žaha matánsa.</i> (The Story of Zaha and his Wife)	282
<i>Kámadā suna yin sárki ċikin Iuragis.</i> (The Choosing of a King among the Iuragis)	284



INTRODUCTORY SENTENCES.

I. *Wāka da dādi ta fī wāka dúka.*

Kadán nī iya én yi magána da hálšin mūtāné da na mālaíku ; ámmā ba nī da sōyēya, na kāwa kāmān kára na jān kārīfē, kọ kāmān mūriā tu sarēwa. Da kadán nī iya én yi anabánčī, da én sáni āsirāí dúka, da abūbuā dúka ; da kadán nī kẹ da yīrda háka, nī iya én kāwásda saūni dagá wūrīnsa ; ámmā ém ba nī kẹ da sōyēya, ni ba kōmi nẹ. Da kadán nī bāda dūkiāta dúka, don én čīda tālakāwa, da ém bāda žīkīna, don akōnēši ; ámmā ém ba nī da sōyēya, bābu anfāni garēni ši kẹ. Sōyēya tana žīn hánkūri, da tana da saínyīn zūčīā, da ta kẹ tāgarī ; sōyēya ba ta žī haūši ba ; sōyēya ba ta maīda kanta gírīmā ; sōyēya ba ta da zāfin zūčīā ; sōyēya ba ta yi abín da ba ši kẹ ba daídaí ; sōyēya ba ta nēma ba abín nāta kādaí ; sōyēya ahaúkata saí da wūya ; sōyēya ba ta kúlla ba da mūgu da ayī máta ; sōyēya ba ta yi mūrna ba da abín da bābu gáskiā, saí ta yi mūrna da abín da gáskiā ; sōyēya tana daúka da hánkūri abūbuā dúka, tana yīrda abūbuā dúka, tana tamáha abūbuā dúka, tana žímri

abūbuā dúka. Sōyēyā ba ta kārē ba. Ámmā kọ anabánčí saí šì kārē, kọ hálší saí šī yì kūrūm, kọ sání saí šì daína. Doñ mu sání saí kádañ, da mu yì anabánčí saí kádañ. Ámmā kadán abín da šì kẹ ċkẹ zāšì zákuā, abín da ba šì ċkẹ ba zāšì wúčēwa. Lọtūn da nī kẹ yāro na yì magána kámān yāro, da na sání kámān yāro, saí yánzu da na yì gírīmā, na béri abūbuā na yārančí. Doñ har ga yánzu mu gáni saí kádañkádañ kámadā ga ċkín madūbi, ámmā samásamá mu gáni fúskā da fúskā. Har ga yánzu na sání saí kádañ, ámmā samásamá nī sání kámadā nī kuá asánī. Ámmā dagá yánzu fa yīrda, da tamáha, da sōyēya su wódā nán úku, su zámna ; ámmā sōyēya tana fīsu dúka.—1 Corinthians xiii.

Táfiā sanú kọ na nēsa. Walk slowly though the journey be long.

Ka žēfa gūrásānka bīsa ga rūa, da ka sāmēsa báýā ga kwānaki da yāwa. “Cast thy bread upon the waters, and thou shalt find it after many days.”

Yūnwa šì kan maída yāro, sōfo ; kōšì šì kan maída sōfo, yāro. Want can make a young man old, abundance can make an old man young.

Mútumé da šina yīn táfiā ga ránā ba šì béri ba ēnuānsa ga báýā ; kadán šina yīn lētāfi, lētāfīnsa šina zámne har ga makārin dúniā. A man walking in the sun does not leave his shadow behind him ;

but if he makes a book, his book remains to the end of the world.

Abūbuān dūniā nān suna da lōtūnsu ; abín da dádi šina da makārinsa ; abín da wūya kuá šina da makārinsa. Every thing in this world has its season ; what is sweet is coming to an end, what is trying is coming to an end too.

Mútum da gīširīnsa šī ka dáffa kāfo. A man may boil horns in his own salt.

Gādon gídā ālāla ga rágo. The inheritance of a house is a trouble to the sluggard.

Ko sārīkī ba šī fī máče ba da wāyo. Even a king is not more cunning than a woman.

Kārīfīn mače sai yāwan magána. The strength of a woman is in her mouth.

En kana da máče da mūgun hálli zūciāka ba ta fūtawa. If you have a wife with a bad temper your heart cannot rest.

En kana da kúrdi da yāwa, ka bāyēs mātānka saí kādañ, kadán yāo ka bāta da yāwa, gōbe tana sō kārī, bābu dúrgusā. If you have much money give your wife only a little ; if you give her much to day, to-morrow she wants more, without making a curtsey.

Aíkīn gōna da wūya, kadán ya kārē da dādin cī. Hákanán kuá aíkīn letāfi, kadán ya kārē da dādin kārātu. To work a farm is difficult, to reap the fruit is sweet ; so likewise the making of

a book is hard work, but when it is finished it is nice to read.

Kadán zāka táfiā garí da nēsa, káda ka tūna da gídā, saídaí ka tūna énda zāka táfiā. Kadán kana tūnawa da gídā, zūčīāka tana čē máka : O, ka dāwoi gídā. Hárío kana čēwa na tafī ya fī; kana da zūčīā biú ke rán; daía tana čē máka, ka dāwoi ya fī, da ba ka iya yīn kōmī. If you are going on a journey to a distant country you must not think of home, all you must think of is the place you are going to. If you think of home, your heart will say to you, O, go back, it is better for you; again you say, O, it is better for me to go on; this is what we call to have two hearts. The one tells you to return, the other tells you to go on is preferable, and you are not able to do any thing.

Kadán kana táfiā garí mainēsa, káda ka čē ga mútāné, zāni én kāwo máku wóni abú, doñ ba ka sáni ba kana dāwóyowa da ráí, kọ ba ka dāwóyowa ba, ba ka sáni ba; saídaí ka čē, saí Alla ya káini, da ya kāwoni; kána ka gaišesu ka wúče. If you are about taking a journey to a distant country, do not say to your people, I am going to bring you something, because you do not know whether you shall return alive, or whether you shall return at all; all you have to say is, if it please God to conduct me and bring me back again, and then you take leave and go on.

II. PROVERBS.

1. *Tamáha ĭta ta hána mállam.*
2. *Lāfiā žīki arzīki ne.*
3. *Abōki Sārīkī Sārīkī ne.*
4. *Dádi magána ka žīra šī táršēka.*
5. *Maināmā šī kan nēma wūta.*
6. *Rāšin tūo kan čī wāke akōna.*
7. *Yaú da gōbe māganī wóta rānā.*
8. *Žinī ba šī wánke daúda.*
9. *Aṅgō mīžīn amāriā.*
10. *Yūniwa šī ka (kan or ke) maída yāro, sōfo.*
11. *Kōši šī ka (kan or ke) maída sōfo, yāro.*
12. *Dádi mútum šī zámna lāfiā.*
13. *Woíwoyā māganī mántuā.*
14. *Táfiā sanú kō na nēsa.*
15. *Kōwa ya yi čīnīki kārīā, ya yi bia gáskiā.*
16. *Dūkiā māganī kankánči.*
17. *Ya čē, bā-haúše, bātūre býsa žākī ?*
Bātūre ya čē, ya fī kāsa.
18. *Gārin tōnetōne har ka tōna wūka, zai (=zayi)*
kētaka, de (=dai) za aīyankēka : da zāši
yénkēka).
19. *Alla šī ne masāni ba bāwā ba.*
20. *Laīfin babá, rōwa, laīfin yāro, kīwūya.*
21. *Karambāni akūya gaída kōro (=kūra).*
22. *Kōmi nīsa na dārē garī šī wāye.*
23. *Idō kirikiri tāro bánza.*
24. *Gídā biú māganī gōbāra.*

25. *Gōni na gunāna máči koi da gātari.*
26. *Kōriā ta bī kōriā én tábi akōši ta kārīe.*
27. *Gāmu ga Alla dea sāmī rīgā ya čē, gāmu
asārīkī, Alla dea (=dai)garī bambám.
Ina gudurī garā na fāda zego (gego).*
28. *Dāma ma ĵe bīrni belē sérki ya aíkō ?*
29. *Kōmī sāo (=šāwo) wūya kaí bīsa.*
30. *Tāba tāba bānta da gārī gēro.*
31. *Ena sán ta ke ta ke in sā (?).*
32. *Talōči ba za ankaúda yénči.*
33. *Ba žā bāni tūranči maidūkiā ši ne abba.*
34. *Ážia māganī wóta rānā.*
35. *Kāno masar garīn yāyā.*
36. *Kurūčia ta manēči kōwa ya sūfa ya lalata.*
37. *Ankana auo auna ya mai teki (=taíkí).*
38. *Dōgo bāka dādi mārī sai žēfa da gātari.*
39. *Kōwa ya yi káma tādamas. (?).*
40. *Elhāža bākō Meka da Medina.*
41. *Sābo da mayāta māganī wóta rānā.*
42. *Alla wódānga maikabīri šiki kūka.*
43. *Wāsa dabam, wossawossa dabam. Wossa-
wossa, is the Arabic mohāmsa, a kind of catter-
pillar, Kr.*
44. *Elbarkači kāza kadángaré kanža (sa) rūa
číkin kásko.*
45. *Da sōfo-zūma kaínyī māganī.*
46. *Alla ši kaí dōmmo ga harāwa, kō ba ši čī
ši bērgima.*

47. *Kōrakoganī damáčē; or, korāgoganī damáčē.*
 48. *Maidōki ši kōma kutar.*
 49. *Da yārō kaínyi babá.*
 50. *Ka dūbi rūa ka dūbi seki, kádahan kádahan.*
 51. *Wa zāši bā karé tūo addua se (=sai sāta).*
 52. *Yārō ya čē da ubānsa karé ya hādiye lōži!*
ya čē da ši ūrin kašīnsa ka jī kūkānsa.
 53. *Ai wónan ba zāka gán'si sai kūku kūnēnka.*
 54. *Hálšinka ya žāwo máka magána ba wóni ba.*
 55. *Támbari gānga sārīkī.*
 56. *Bābu ázmi bābu sálła žēmāge ne.*
 57. *Kōwa ši ke kūka da wóni ši kūka da káínsa.*
 58. *Kōwa ya čē kaí šina da námā ši sabba ka-*
yīnsa ši ži.
 59. *Allahu akbar ya čē maikīra sálła.*
 60. *Kaí rāgō mállam ka ke sō šina da kibba, ba*
ši da kúrdi.
 61. *Gažēre ba dāma.*
 62. *Kūruma magána čē.*
 63. *Haúya gōna ta kan kāre.*
 64. *Támbari biú ba su záma godo dea (daía).*
 65. *Mékiyi da baí iya máka kōmí, māsōyi sōfa*
da kirīnia.
 (Kan sun fī bókoī imānan daía čikīnsu ši mútu
 mūtuān Alla.)
 66. *Doñ tūon gōbe akewánkē tūkūnia.*
 67. *Gúlbin īdō ba īdō ne ba.*
 68. *Kámā da wāne ba wāne ne ba.*

69. *Anēma žiní ga fāra?*
70. *Kōmi fādan dōrina, ba ta fida kāda rūa ba.*
71. *Zōmọ ba bāwān gíwa ba, dāwa suka tāra.*
72. *Énda maigúdu ya ĵe én háńkūra maitáfiā kuá ya ĵe.*
73. *Tāron tūmaki bābu kāro bánza ne.*
74. *Mútum én ya čē ya hādi gātari, rīkē mása kōta.*
75. *Wónan labāri ba letāfi ne, ámmā letāfi ba ši kan kārēši.*
76. *Doń mayinči mútum ya hadié tūkūnia?*
77. *Māganin garí da nēsa, táfiā.*
78. *Kāyān saúmāko da maréče akandaúrāši.*
79. *Na bāka na bāka duk ungo (=én ka) tafí ya fī.*
80. *Abín číkin alžīfu malākan mairīgā ne.*
81. *Da karé da gumi malākan kūra ne.*
82. *Aí ba ayí mūgu sárki, sai mūgu bafādī.*
83. *Činīki ázni nōma.*
84. *Sárki šina da adīlči bīsa maidūkiā da tālakā.*
85. *Sai mállam ya yi kārīā.*
86. *Ina tām̄bāyi ba ši ba če kan magána azerfa kūrūm zināriā.*
87. *Gáni ba čī ba ne.*
88. *Ankatám̄bāya mútum kadán ba ši sō ši maída máka magána, ši čē da kaí, īdō matám̄bāyi.*
89. *Mútum da gīširīnsa ši ka dáffa kāfō.*
90. *Sānia ta bī šānun sārīkī.*

91. *Kāka mūgu bāwa ya fī gídā wōfi?*
 92. *Mainēmi rangāmi ba ši hāna činīki.*
 93. *Ēn mūtum ya yi mākura nā, ku yi māsā dēre?*
 94. *Gādon gídā ālāla ga rāgo; rāgo tākálmin māta.*
 95. *Dān bānza rairai ne, ko andúnkulaši, ši rōši.*
 96. *Bābu laifi bābu tūnāni.*
 97. *Babá gāwo matátāra zúnsāyé.*
 98. *Aken dáffa āya saí žūya?*
 99. *Saí sārākī suna sō mazāmbāta.*
 100. *Ya žę garín bárbara, ya kōmọ da cíki.*
 101. *Amáli bulbulę wāka tá mūtú gúsu kúka yánka ka dá ka yi saddaka.*
 102. *Kōwónę abú šina da lōtun zákuānsa.*
 103. *Kadán zāka táfiā ga wūrīn mūtāné māsuhánkalī, káda ka daúka mārashánkalī tāre da kaí.*
 104. *Kadán kana táfiā kana tamáha ka béri énuāka?*
 105. *Wāwa ka žę mākočīn jīa.*
 106. *Žini ya fī rūa guibi.*
 107. *Kọ sārīki ba ši fī máče ba da wāyo.*
 108. *Akoí babā mūtum da zūciā šina cíkin dāki gēmīnsa wōše.* There was a great man possessed of a heart, he was in the house and his beard outside. Solution: *wūta tana cíkin dāki hāyakīnta wōše*, i.e., the fire is in the house, the smoke outside.
 109. *Furé tāgarī ba ši da dādin kāmši kōyaūše.*
 110. *Kārīfin māta saí yāwān magána.*

111. *Abín da akayīši žīa, zā ayīši gōbe.*
 112. *Kadán kūnē ya daúka zūčiā ta āmsa.*
 113. *Kokwoi číwo kokwoi muṭuwa.*
 114. *Tallon rikiči.*
 115. *Ba rūa na da rikiči.*
 116. *Masoyi ya fī yírda.*
 117. *Hañkūri māganīn dūniā.*

III. LETTERS OF DORŬGU.

1. *Wotīka na Dorŭgu ga Abega,*

CHATHAM, SEPTEMBER 20, 1858.

Dañ uwāna, Albega!

*Kámadā ka kẹ láfiā hákanan kua ni. Lá-
 bári da ni kẹ da ši, zāni én fadā maka; ámmā
 labári nan nī da kaína ban sō ba. Wānēne labári?
 Labári nga kẹ nan. Ánnẹ ta yi ámrẹ; ámmā
 ámrẹ ya kārẹ. Da ámrẹ ya kārẹ abín žīn taúsāyi
 kẹ nan. Bāyā ga wónan mīžinta ya sō ya tafī da
 īta; wótakīla ba zāmu ganīnta ba har ga šēkāru
 da yāwa. Rānā da ta yi ámrẹ fa kẹ nan August na
 fúdu; ámmā sun tafī ga číkin September rānā ta
 gōma. Ámmā da sáfia ta yi muka ša atea, da
 mun čī kwoi, kámadā ádan Enliz. Da Mr. S. kuá
 ya yi kārátun Letāfin Psalm, natāra da daía.
 Ámmā kārátu nan ya fāye wūya ga kūnen kōwa;
 da ba wónnda ši kẹ iya ši tāda kaínsa bīsa. Ká-
 madā da ka saní, kadán ka tabá žīkin mūtumé
 enliz, kadán žikīnsa fāri, ši kan yi džā, hákanan*

kuá fúskānsu dúka ta ke kāmān žīni. Ámmā kóda Mr. S. šina yin kārātu saídaí šina kārifáta zŭčiānsa, ámmā kóda ya sa zŭčiā ga hañkūri idānūnsa sun čīka da hāwayé ; hákanan kuá ūworígída ; ámmā Anne, ba ka iya ba dūba fúskānta ; ina tamáha ta šīka mahárma biú da hāwayé ; da fúskānta da ta ke kāmān tákarda, ta kāwa žīni, da idānūnta da su ke žūni, sun sāwoya kāmān wūta. Ámmā da adūa ta kāre dúka su wāze. Ga šīmauwa kadán sun dāwoi ; ámmā da suna yin šīrin táfiā, da ta záka, ta mīka maní hānu, da na tába hanūnta da wūya ; ta če maní : saí wóta ránā ; ámmā ta kaúda fúskānta dagá gārēni ; saí na če máta : Alla ya kaíki láfiā. Ámmā zŭčiāta ba ta da magána da yāwa, saí tana raurāwa kāmān ankoroni ; ámmā kóda ta béri ūwa da ūba, wóna ši ke ga číkin aljāna ši sáma ūbānta da ūwānta, da ši tafí gabā gārēta har wūri énda zāta. Wónan labári kádán ne, da girīma, da žīn taúsaí kuá. Ámmā yánsu em béri wónan labári én fadā máka wóni.

Ga číkin sēkāra nan mun tafí ga gídān Mr. Buxton ga wāta September ga ránā tabókoi ; mu dúka ša biú mu ke ; ámmā ba mu tafí ba ga číkin dókin wūta (fire-horse=train), ámmā mun tafí ga číkin babā kārūsa har muka tafí ga wūri énda zānu kėtare rūa ; dagá nan mun šíga ga žīrigi, da žīrigi ya kaímu ga wūri énda dókin wūta ši ke har muka íssa Essex. Dagá nan sun aikō muná ká-

rŕsa tana řramu. Muka řiga ga kārŕsa muka tafĩ ga gĩdān Mr. Buxton. Da sun sāmēmu da mŕrna. Mr. Buxton řina lāfiā, hākanan kuā Mrs. Buxton, da diānta suna lāfiā. Āmmā Mrs. Buxton ta fadā manĩ labārin wotĩka da ka rŕbŕtu māta. Āmmā ba ta sāni ba wŕri ěnda zāta rŕbŕta māka ; āmmā mun fadā māta wŕri ěnda ka ke. Kadān ba ta tafĩ ba ga wŕni wŕri ta rŕbŕta māka wotĩka.

Abĩn da enliz su kan kirā comet, wŕnda su ke ěewa kadān ya zāka ři kŕne dŕniā dŕka, kāmādā Fred ya fadĩ ga Mr. S. ěĩkin řķkāra 1857, āmmā nĩ na ganēři ga řķkāra 1858, Comet ři tamrāro ne, āmmā abŕ kadān ya sāřĩ dabām, řina da wŕzia, kadān ya yita da sāwo ya zāta ta kāwa gařķera. Ina tamāha ka ganēřĩ dagā ěan, kadān kana dŕba bĩsa ga sāma da dķre.

Āmmā yānsu ba ka fadā mŕna ba labārin magānan Alla ; ina tamāha zāka fadā munā ga wotĩka da zāta zākua, abĩn da ka yi yānsu. Da Mr. S. ya ěē māni kadān ka tafĩ ga Niger ka sāmū Hausāwa gķwoyķ gārķka ; āmmā Mr. S. ba rŕānsa ga sāmūn sābon magāna, saĩdaĩ řina sŕ ya sanĩ kāka ka ke.

Da mŕtānēn gĩdāmu dŕka suna gaĩřķka ; da Eizabeth ta ěē māni, kŕwoķe sāfia tana dŕba fŕskānka, āmmā ĩta kuā tana tamāha kana dŕba tāta kuā. Da Fred ya ěē māni zāřĩ rŕbŕta māka

da mail da zāta zākuá, ámmā ba ga wónan ba. Ka žī abín da enliz su kan támbayēni. Sun čē mání : ka sāmu wotīka dagá Abega ? Nī kan čē, ī. Su kan čē, kākā šī kẹ ? nī kan čē, saí láfiā šī kẹ. Bā-yā ga wónan su kan šīma kādān su kan fāra dāria, su kan čē mání : Abega ya sāmu mātāsa ? Nī kan čē másu, āā, šina nēsa dagá gārēta.

Da kadán kuá zāka táfiā ga Bornu ka rūbúta muna wotīka túnda ba ka tafī ba, ko ka fadī ga abōkīnka kadán ka tafī, ya fadā muná.

Da Alla ya šīga gabā gārēka, da ya sā magánasa ga číkin zūčiānka ; Alla ya kóro máka saūki, da ka sāmu wódánsu da su yīrda da magánan ubāngīži. Kadá ka žī tōro abin da zāsu čē máka. Da kuá, kadá, ka žī tōro, don Alla šina tāre da kaí. Kámadā Isa ya čē : Ku tafī ku yi almāžirai ga irāre dúka, ku yi másu baptisma ga sūnān ūba, da dā, da Fatalūa adīni ; da dūba, īna tāre da ku kwānaki dúka har ga makārin dúniā. Amin. Ka tūna da dān-ūwānka maisōn magánan ubāngīži.

Dorŭgu.

2. Wótīka na Dorŭgu na Abega.

Dān-uwāna !

Na gaišīēka ga yin kārātu ga mūtānén Haúsa, ba ga mūtānén Haúsa ba kādaí, ámmā ga dúka wódānda ka kẹ yi masu nāgarī ga číkin letāfin Ubāngīžimu. Ga wóta rāna na yi magána

ga Schön, doñ š̄i yi máka āduā ga Ubāngīzi, ámmā kōwoče sāfiā, kadán mun tafí ga āduā, š̄i kan kírā ga sūnān Ubāngīzi b̄isa garēka.

Abega, īna rokónka, ka yi kārātu ga dúka wó-
dānda ka gámu da su, dēre da rānā, da su tūna ga
č́ikin z̄ūč́iānsu mīnēne sun sáni ga č́ikin mussu-
lumči? Wóga támbāya č́e. Ámmā mun sáni abín
da mu kē tun da mun sāmú magánān Ubāngīzimu,
wónda ya aíkē Dānsa, doñ š̄i mútu sábadā zunúfi-
mu; mīnēne mu kē sō ya fī wónan? Wónan ne
abín da Isa ya č́e: wónda ya yírda da nī, kóda
ya mútu, š̄i yi ráí; da mu mu yírda da š̄i, da š̄i
ne Maič́etomu.

Na sáni mútāné Mahommadu ba su yírda da
kaí máza, doñ na sáni suna da taūrin kaí kāmān
dūši, saídaí ka yi kōkārī, Ubāngīzi ya kōro máka
saūki, doñ magánānsa ta š́iga ga č́ikin z̄ūč́iānsu.

Da īna sō ka yi támbāya kō ka sāmú wóni mú-
tum, wónda ya sáni ubāna, da ka támbāyēsa kwa-
raí én ya sáni ubāna š́ina lāfiā; da īna sō ka fadā
máni dagá garí énda ka kē wātanī nawá zūa ga
Bornu. Da na fadā labāri dúia, mūgu labāri
kē nan. Akoí wóni mútum, sūnānsa, H. ya záka
š́ina sō ya āmré A. ámmā ita ta sōš́i. Yánzu fa suna
yīn š́irin āmré, da zāš́i daúkānta ga wóta kása
nēsa, sūnān kása nán Ceylon, ban tamáha ba
zāni én gáni kúma. Kadán ta tafí, ba maisā
z̄ūč́iānta da dádi. Mállamī V. š́ina š́ira wótī-

kānka, kō ka aíkē mása daía. Hárìo labári daía ke nán, da ban sō ba. Wān B. da kānuāta sun mútu. Wā ya mútu kwānaki kādañ bāyā ga kānuāsa ta mútu. Da šāririn S. ambāši sūnā H. R. ga māsallači daía énda akasāmú sūnā. Iyālīn gidāmu suna gāišīēka tāre da ubā da uwā da abōkaínka dúka, saídaí suna šīra gāni wótīkānka.

Ka gírda da ni maizūčiā kwānče ga ubāngīži.

J. H. D.

3. *Wótīka na D. ga W. ; Secretary of the British and Foreign Bible Society.*

Dān uwāna da abōkina W.

Ina rōkōnka ga abú daía, don na sáni én na fadā máka ka bāni, da Alla ya tāyaka ka bāni ; wōnan abú da nī ke sō, da ši kuá šina kúsa garēka, Letāfi (Bible) ne, da nī ke sō, ba ga kaína ba, saí don ina sō én tāya abōkina, don ya čīka magánānsa ga Ubāngīží. Letāfin da nī ke sō babá ne, kámadā na čīkin māsallači ; da sūnān abōkina ke nán, Horton, dān Afrika, ši ne ; ši ke sō ya tāra kúrdi, don ya sāye Letāfi, ya aíkēši ga Afríka, don Letafīnsu ya zūfa. En ka sāmú máni Letāfí nan ina gōde máka kwaraí.

Don wōnan nē ina rūbútu máka wótīka, da na žī kana ga wūri énda suna rūbúta letāfi ga mútānēn dūniā dúka. Don dagá nán suka yí letāfāmu na Haúsa. Da ina gāišīēsu sábadā yīn wóhállā

sábadā mūtānēn kāsāna. Har yānzū ban tamáha ba mūtānēn kāsāna sun žī Labāri Nāgarī. Ina yīn gaú-gāwa, don̄ én tafī én yi másu wāzu nāgarī ; ámmā ina sōn šīma, en sáni magánān kāsāku tāre da magánān Alla, da ina gódewa ga mūtāné nán da sun yi letāfin Haúsa, don̄ ba su sáni ba abín da suna rúbútawa, abín da suna gáni su kan yi ši hakaná. Da wódānsu letāfi Haúsa sun tafī ga kāsāna ; da Alla ši sá másu albérka ga zūčīāsu su žī magánān Ubāngīzi, da su rīketa ; mūtāné da yāwa sū yirda, saídaí mūtāné da su ke yīn kārātu letāfin Arab, sai su ne, su záma da taūrin kaí ; ámmā kadán Labāri nán Nāgarī anyī wāzūnsa kwaraí, su yēsda letāfīnsu, da su daúka nāmu, don̄ ban tamáha ba nāsu šina da gáskiā kāmān nāmu. Ámmā mu yi āduā ga Alla, da ši būde zūčīāsu su žī magánāsa ; da su rīketa da hānū biú. Ina da wóta wóhállā ga mūtāné nán māsuyīn letāfi ; ina da wóni letāfi ga cīkin Chatham, su ganēši kadán ba su yi gaúgāwa ba, letāfin Exodus, mun kúsa ga käre rúbútaši ; kadan ya käre mu aíkēši. Nī ne Dorŭgu wónḁa ya sōka kámadā dān-uwāna.

4. *Wótikan Dorŭgu, to Mr. Hinderer, Feb. 11, 1857.*

Abōkīna Mr. Hinderer.

Ina tamáha kana láfiā da mātānka. Na rúbúta máka tasūniā, ban rúbúta ba enlīz kúsa garēta,

ina sō kaí kokāri ka zānsančē, ka gérta ; kadán ba ka iya ba ka fadā mání ; ámmā ban saní ba magána enliz, bālante en saúya máka ka zānsančē. Ina tamáha ka iya saúyāta, don magána ba da wūya ba dagá čikīnta. Kākā sámmānka dagá číkin London ? kana sō sámmā číkin London ? kana šān hiska da dādí dagá číkin sārarin London ? Ina tamáha London babán býrnī ne ; garí da yāwa, dúmī ya fī Chatham, don Chatham šina kāramīn garí, ámmā garīn dādi, muna sōnsa, tāre da mútānēnsa.

Abega ba ši da láfiā šina da mūgun tuāri. Yánzu ba ya iya táši dagá číkin gadó ; saí mai māgani šina zákuā ya gānēsa, saí ina táfiā ga wūrin māganī én kāwo mása māganī ; ámmā yánzu šina fāra žin róngomī. Čiwūtānsa ta rikēši aljīma biú ; ya ša māganī kāmān rūa. Muna gōdema Alla mu sāmú abōkaí da yāwa, da abú dúka da mu ké sō.

Abega šina gaišīķka da mātānka ; ka gaída mātānka ; ka gaída mātānka, da ta tāya muná gāran kāyāmu. Sándūkan rūbútu sun kāwosu ; mun gōde ga mātān Mr. Buxton da kyaútānta. Mútānén gídāmu dúka suna yīn mūrna da sun gānēsu, ámmā mūrnāmu ta fī tāsu. Ina tamáha ba na mānčewa mātān Mr. Buxton hal ábadā. Mútum da ya yi máka kyaúta ba ka mānčīēši ba. Mr. Venn kuá ya záka, ya gānēmu, da ya gáni

sándŭka rŭbútumu, kọ šì ya gọde máíān Mr. Buxton. Ya támbāyēni, ya ẹ̄ : kana sọ ẹn táfiā gánzu ? Na ẹ̄ mása. ba na sọ ẹn táfiā yánzu ; saí na saní kārátu da rŭbútu kwaraí, da saní magánan Ubāngīzīmu, kána ẹn táfí.

Ni ne Dorŭgu, abòkínka.

4. The Life and Travels of Dorŭgu, accompanying the late Dr. H. Barth in Africa, England, and Germany, as dictated by himself.

Kaí nafāri.

Garí ẹ̄nda akahaífēni Dámbānas, kúsa ga bírnín Kanje táfiān yīni daía. Da ga Dámbānas ubāna ya zámna täre da uwāta ; sūnānsa Kwāgẹ, da sūnānsa nabiú, Adam ; da sūnān uwāta Kandẹ. Ta haífẹ kánēna, Hákuraú, da kānuāta, sūnānta, Tārọko. Mu wódānán úku ańhaífẹmu ga garí daía. Ubāna ya zámna ga garí nán šẹkarú da yāwa ; da šína kídí da dúndúfānsa ; da šína yīn gōnāsa kārāmā ; ámmā mu ba mu iyawa mu yi aíkí kwaraí, don ba mu gírīmā ba.

Da na gáni ubāna da uwāta suna yīn wóhállá ga gōnā na ẹ̄ ga ubāna : ina ẹ̄ ina šā ba na iya yīn kọmí ; ina sọ ka bāni haíwa ẹn yi nọma. Ya ẹ̄ máni, kaí ba ka gírīmā ba ga aíkí ; ka zámna har ga šẹkára maizákuā, kána em bāka haíwa ka yi aíkí ; ámmā ina yīn kūka, don ina sọ ẹn yi

aíkī. Da muka tafī gídā, ya fadī ga makīri, ya kīra mání haíwa, da makīri ya kīra mání haíwa, da ya kārē, da ubāna ya kāwō mání, ina yīn mūrna.

Da garī ya wāyē muka tāši, muka tafī da sāfē ga gōnā ; ámmā uwāta ta zámna ga gídā tana yīn tūō ; kadán ta kārē, ta kāwō muná ga gōnā. Kadán sun záka ga ċīn tūō, nī ba na sō én záka, én ċī tūō, don na žīn dādin nōmā.

Ubāna ši kan tafī, ši kan kāwōnī, ši kan ċē mání, ka ċī tūōnka, mu mun kārē nāmu, kána én tafī, én ċī tūōna. Da muka gání ga šēkāra nán bābu házī da yāwa ga ċíkin gōnā nán, ubāna ya bēri gōnā nán, ya yi wōta kúsa ga gídā. Da muka nōm a wónan da kúsa ga gídā mun sāmú házi, ámmā bā da yāwa ba. Hārīo muna da wōta gōnā ta ábdugā. Kōyaūše da nī da ubāna muna zūa nán ; ámmā kānuāta ba ta lāfiā ba, da uwāta ta kan táfī tārē da mu.

Da mārāēċē ya yi da muka dāwōyowa dagá ábdugān gōnā, na gání kānēna dagá bīsa túdu (šina dagá ċíkin gídā) da wōnī yārō kāramī tārē da ši. Uwāta ta ċē ga ubāna : wónan Hākuraú nē da Tārōko ! mun yi mamáki, mun ċē, kākā ta sāmú lāfiā ta fita wōšē tana yīn wōrīgī ? Ámmā da muka záka, da mu šīga ga ċíkin gídā, na gání yārō nán ba kānuāta ba ċē.

Na yi gúdu na šīga ga ċíkin dāki, na kirā sū-

nānta, na čē, Tārōko ! Tārōko ! ban ži ba ta āmsa ; na tábāta, ba ta yi ba mōsi ; sai wūri énda ta kwānta dúka ta čīka da dālēle ; kána na saní ta mútu ; na yi kūka. Da ubāna ya záka, ya daúkēta, ya dūbēta har hāwayē suka zūba kása dagá idānūnsa ; da uwāta kuá tana yīn kūka ; ámmā kánēna ba ši saní ba kōmi, ba yāro da wāyo ba ši kē. Ubāna ya támbāyēsa : ka bāta furá ? ya čē, ī, ka bāta rūa ? ya čē, ī. Da ubāna ya támbāya háka, ba ši čē ba kōmi ; saí ubāna ya čē, kadán ba ta mútu ba da yūiwa da kyaú. Da ya kirā wóni abókīnsa ya čē mása, ši gīna mása kūšiēya ābiznēdagá čán. Da mútumē nán ya gīna kūšiēya ya sā kūnuān itāče dagá číki. Da akarūfēta da zāné, ya daúkēta, ya kaíta, ya sāta ga číkin kūšiēya. Ya dōro itāče dagá bīsa ga bākīn kūšiēya, ya rūfēta dúka da itāče, kána ya zūba kása dagá bīsa, ya rūfēta da kyaú.

Da muka kwāna da garí ya wāye, ubāna ya čē ga uwāta : mīnē zāmu sāyē mu yi máta sādākā ? saí ta čē mása, mu sāyē wāke da ayī furá, akaí gabá maínya mútāné, ya čē, da kyaú. Ya tafí ya sāyē wāke, ya kāwo máta. Da ta daúka házi ta yi furá, ta dáffa wāke ; muka daúka muka kāwo gaba ga maínya mútāné ga dándalī. Da suka čē wāke suka šā furá suka kārē, mállamaí sunka yi alfātiā, muka tafí muka zámma.

Labārin yāki. News of war.

Bāyā ga mútuān kānuāta na žī labārin yāki šina zākuā ga garīmu. Muka tāši da dēre, muka gúdu táfiān kwāna biú ko úku. Aže, kārīá čē ba gáskiā ba.

Da garī ya wāye mútāné suna gáni dīānsu sungāží da táfiā ; nī da kaína ina yīn kūka sábadā gāžiā, Kadán sun žī šārīri šina kūka suna čē ga uwāsa, ki bāši nōnō ya šā, don ya yi kāwoí ! Da muka zámna dagá číkin dāži, ina tamáha wódānsu mútāné sun dāwoyá dagá číkin garí. Da suka záka suka gáni garīmu bābu mútāné da sun záka ga fadā, suka dāwoí, suka záka garēmu.

Ámmā akoí wóni mútum, maisāta, ya zámna dagá číkin garí, ya sāta abú da yāwa ; ya zámna har muka dāwoyo. Ámmā da muka dāwoyo muka sāmú garīmu ankōnēši da wūta, don mútumé, maisāta, ši ne, ya sā wūta ga garí ; sai gidān ubāna, da gidān wóta sōfuā, su ne, wūta ba ta tábasu ba. Ámmā dākin ubāna, žāki, da āwakī, da tūmāki, da kāži sun šíga číki suna wórīgí.

Da akoí wóni itāče, sūnānsa čēdia (kūnuānta da gírīmā, ta (ši) kan haifi dīā kánānā, ámmā ba mútāné da yāwa ba su ke čī) kūnuānta sun žī wūta, sun kékaše. Da na gáni kārīāta (kārīyāta) na kōrēta, ban san'ta ba, don ta gírīmā ; saí ubāna ya čē mání, kadá ka kōrēta ; ba ka sáni ba da mun gúdu ka

bérta dagá bāyānka? Na čē, ī, na sáni. Na čē mása : da mun bérta kārāmā ta ke, ámmā yānzū ta gírīmā, ya čē, ī.

Da muka sāmú garīmu bābu abú da ya tábáši sai wūta. Da muka šíga muka zámna mātā suna nēma tūkuānēnsu, ba su sāmú ba har suka záka ga gídān mútumé nán suka sāmú tūkuānēnsu dagá nán. Kōwóče máče ta daúka tūkūniāta, ta tafī ga gídānta. Mafārin žīn labāri yāki ke nán.

Da muka zámna ko šēkāra daía, hārīo muka ži labārin yāki dagá wōše wóni garī dagá garēmu ; muka gúdu muka tafī ga dāži ; ámmā ba nēsa ba dagá garīmu ; muka kwāna dagá cíkin dāži. Da sāfiā ta yi, muka gáni mútāné Fulāni bīsa ga dōki, nēsa dagá garēmu ; kámadā muka ganēsu, muka yi šigōro, ko muka hāwa bīsa ga itāīe ; sai mútumé daía da hānkalī akesāši ya hāwa bīsa ga itāīe ; ya gáni wūrāre dúka. Kadán mútāné suna zákuā dagá garēmu šina fadā muná, mu yi šīri sábadā fadā ; har mútāné nán suka kāma mútāné ; suka sā ga garīnsu wūta ; mu kuá muna ganīnsu abú da suka yi. Da suka čī garī nán suka tafī ; sai hāyaki muna gáni cíkin garī. Da yāro nán ya hāwa bīsa šina yīn šigōro, ya gáni mútāné biú dagá nēsa suna táfowa dagá garēmu suna yīn gúdu, don sun ganēši bīsa ga itāīe, yo fadā muná.

Ubāna da wódānsu mútāné biú suka táršēsu, da suka gāmú da su dagá cíkin rūkúki suka čē másu :

nāmu kọ ba nāmu ba? Mútāné nán biú suka āmsa suka čē, nāku. Suka dāwoyo suka záka garēmu. Muna yīn mūrna da mun gánēsu, doñ mun sánsu. Muka támbāyēsu muka čē, kākā kun sáni muna dagá wūri nán? suka čē muná, doñ mun gáni daíānku šina yīn šīgōrō b́sa ga itāčē. Muka támbāyēsu labāri č́kin garí, suka čē muná, wódānsu ankáššēsu, da wódānsu suna da rāw̄ni, da wódānsu ankāmasu bāyi. Da muna gáni wódānsu mūtāné kúsa dagá garēmu suna zákuā daúkān dūkiāsu suna táfiā ga garínsu (sūnān garí nán da akayi fadā da ši Šāgari) da suka fadā muná labāri, muka dāwoyo, muka zámna ya garímu.

Bāyā ga fadā nán muka žī labāri sáríkin Bornu. Siēku Wumar šina zákuā ya yi fadā da Kančē. Da ya tafó ba agánēši ba. Da rāna ta yi akagáni kūrāsa, ya záka ya yi fadā da sáríkin Kančē, ya bāsu kaš́ kọ ya būgēsu; ya sā wūta ga garínsu, ya dāwoi ga garinsa, ya kwāsa dūkiāsu. Suna būga b́ndigā muna žínsu dagá Dámbānas, har suka záka suka yi fadā da wóni garí sūnānsa Tasaú. Mútāné n garí nán suka yi fadā kāmān wūta, ámmā ba ač́su ba. Da sáríkí ya tafí ga garinsa. Ámmā wódānsu ba su tafí ba. Ga lōtu nán akoí yūnwa. Ámmā akoí wóni mūtum, dagá garí nán, da ubāna ya daúka dīāsa ya záka ga ubāna, ya čē, ba nī b́ri dīāta dagá gídānka, káda ta mūtú da yūnwa. Ya daúkēta, ya fūšēta dagá

gídān ubāna, da nī da kănēna muna kūka, don andaukēta uwāmu dagá gídān ubāmu; ya kaíta ga wóni garí sūnānsa Bángasa.

Énda ya bāšēta ga wóni mútum ta záma mālāsa, ámmā ba ta sōnsa ba. Ta kan gúdu, ta kan záka ga gídān ubāna. Hárío ya záka ya maišēta ga Bángasa, ámmā ba ta sō én zámna dagá garí nán. Da mīžīnta ya tafí gōnā šina šīrānta ta káwo mása abincī, ta gúda, ta záka ga gídāmu. Hárío mútumé nan, kō ubānta, ya záka, ya maišēta; da ya maišēta ya dāwóga garinsa. Da mīžīnta ya tafí ga gōnā īta ta zámna dagá gídā tana yīn mása furá, ta išēši ga gōnā. Ámmā akoí kíngi Baribarī tun da akayīn fádān Kanče ba su tafí ba su dúka; da ta daúka furá da haíwāta ta nōma, suka gāmú da īta dagá číkin itāče, suka kāmāta, suka tafí da īta. Ubāmu ya žī labāri, ya záka ya fadā muná, ya čē, uwāku ańkāmāta; saí muka daúka hánkūri muka zámna.

Da ya daúki kănēna, ya bāšēsa ga wóni mútum dagá Tasaú, ya sáma dagá garēsa kāmā dānsa; ya čē mása: káda ka maída mání dāna saí na gāmú da kaí dagá číkin lāhīra. Na yi kūka, don ya bāda kănēna čán; na zámna, saí īna čēwa ga zūčīāta: kadán na gírīmā ba na bēri kănēna ya zámna dagá nán. Ina tamáha kănēna šēkarūnsa šída kō bōkoí tun da akabāšēsa. Kadán na tafí yánzu, ba na sán'si ba, ámmā na sán'si ga šaúsā-

wa ; ámmā šī la īya sánina ga šaúšāwa, sai na fadā mūsa.

Bāyā da muka zámna muka žī labāri wóni sārīkī, sūnānsa Taníman, šina zákuā, ya wúčē ga garīmu. Da muka žī háka mūtānē suka yi šīri.

Da dēre ya yi muka žī ya tafó šina wúčēwa. Mūtānēn garīmu suka žēfa gāgārā da daú mā-taūšin kōfā, kọ itāčē da ake-sāwa gíčīē ga bākin kōfām býrni. Ya čē muná, mu bérši ya šíga, ya šā rūa, ámmā mun kī ; ya yi fūši, ya wúčē. Da wódānsu sōfī sun gāži suka zámna dagá bāyān býrni, muka sāmēsu da sāfē nán. Wākāsa da akabāši ke nan :

*Dēre, dēre, yān Kwarugom, dēre, dēre,
Kadán ba ku sán' dēre, kūra ta čīku,
Bābu mačēčē a kúsa ;
Taníman mai-bindigā,
Na Yādo bāžīni.*

Da mūka zámna ina tamáha dagá číkin šēkāra nán, muka žī mūtānēm Bornu sun šíga číkin Kanče ; ina tamáha sārīkīn Kanče ya bāsāsa garīmu su čī, ámmā ya fadā mūsus yi hànkalī kámadā zāsu čīmu. Ámmā sun yi wāyo. Da garī ya wā-ye suka záka daía daía, šuna šíga dagá číkin garī har suka čīka garīmu. Ubāna ya čē mání, én tafī, én gbōya dagá číkin čiāwa. Na gúdu, na gbōya

dagá číkin čīāwa, kúsa ga rūa; na šīma kādán dagá nán. Ya záka šina nēmāna dagá číkin čīāwa, ya kirāni, īna žīnsa, ámmā ban āmsa bā; hárĭo ya kirāni sāo biú, kána na āmsa. Ya čē mání, bābu kōmi, saí lāfiā. Na cē, kadán lāfiā, mu tafí gídā. Da muka záka gídā na zámna, ámmā zŭčīāta ba ta zámna ba.

Na čē ga mātān ubāna (sūnānta Baka, ámmā ba uwāta ba ta kẹ; ubāna ya fadā mání wónan máčē ya amrēta tún da ši kẹ sārmāyí, da ĭta kuá tún da ta kẹ būdurūa, ámmā ban sání ba, mī ya fūšēta dagá číkin gídānsa, kọ ya kōrēta, kọ yāki ya rábāsu, ban sání ba; ámmā īna tamáha ta šíga baūta, don tana yīn magánān Bārībarī; ĭta ya kāwọta, ya ázēta ga gídānsa kámān uwāta) ki daúki kwōriāki, da nī ěn daúka kībīāta, da ěn daúka mā-lafān ubāna, mu tafí ga wóni garí. Ámmā ta žž magánāta, ba ta rēnani ba. Lōtu nán īna tamáha šēkarāta ša daía. Ta daúka kwōriāta, ta wúče gabá garēni, nī kuá īna bīnta dagá bāyā har muka kētārē rūa, ámmā ubāna ba ga gídā, ya táfž ga wūrén mūtāné šina žīn labāri.

Da ya záka ga gídā da ba ši gánēmu ba, ya yi gúdu, ya tafí, ya išēmu, ya maišēmu ga gídā, ámmā zŭčīā tana raúrāwa. Da muka šima kādán, muka gání wóni mūtum bīsa dōki ya záka, ya šīda číkin gídāmu, ámmā ši ba-haúšē nē, da wóni mūtum hárĭo ya záka Babarībarī šina sōn házi sábadā



dōkīnsa, ámmā mu ba mu da házi ; šina yīn magánām Bornu, da mātān ubāna tana āmsa mása. Kadán ya yi magánām Bornu nī kan támbāyāta, mī ya fadā máta ? ta čē mání, šina sōn házi ; na čē mása, ba mu da házi ; ámmā ya čē, šina kirā sāmārī su šíga su gání dākīmu ; da na žī háka īna žīn ȝōrō. Šīma kádán muka žī sārīkī šina táfowa. Da mārāčē, ránā ta kúsa fāduā kāsa, muka žī wóni mútum ya záka šina čēwa : kōwōnē bākō ya dārīmē sūrdīnsa, ya hāwa bīsa ga dōkīnsa.

Muka žī būsān sārīkī : kōso da algaīta, da kālango, da kūbē, da gānga, suna yīn mása kīdi, šina da tūta babá, da suka būga bīndīgā, kōwōnē bākō šina káma ubāngīžīnsa. Ámmā ubāna šina yī mání magána, én záka énda šī kē ga wōta kōfā, ámmā kaína ya giigīta, ban sání ba abín da zāni yi, har mútumém Bornu, da šī kē dagá číkin gídān ubāna ya kāmāni, da ubāna wóni mútum ba-haúšē ya kámaši, ámmā mātān ubāna ban sání ba wānē ya kāmāta. Číkin garī dúka yāra suna kūka ; da uwā ta rábu da yāyānta, da mīži ya rábu da mātāsa ; háka mu dúka mu kē āwāzé. Da muka wúčēwa dagá číkin garī ya žāni číkin kāyā, da nī da šī, mu dúka, muna dagá číkin kāyā ; ámmā ya káma dōkīnsa da hānu šina žāna tāre da dōki har muka fīta dagá číkin garī.

Ámmā kāyā ta sósókēni, kāfāta dúka saí žinī. Ya hāwa bīsa dōki, ya daúkēni, ya ážēni ga bāyān

dōki, ámmā ban sáni ba kāyā ta sókēni, kọ ba ta sókēni ba, don z̄īčiāta tana tūna da abín da ši ke gabá garēni. Na gáni wóni yāro, abōkīna šina b̄isa bāyān dōkin ubāngīzīnsa, īna yīn zánče da ši. Na čē mása, ka gáni yánzu mu šíga číkīm baūta ? ya čē mání, ba mu īya ba mu yi kōmi, saidaí aíkīn Alla, har muka íssa ga sánsāni muka šīda. Da na wóíwoya na gáni mātān ubāna tana bīn wóni mútum da wūka ga hānūnsa, har ya tafí da īta gabá ga sārīkīnsa. Ámmā na z̄ī kaíkaí ga kāfāta, na gáni kāfāta dúka saí žinī. Suka kāwo muná gúčiā, suka zūba gabá garēmu, ámmā ba mu čī ba, don ba mu da yūnwa, da z̄īčiāmu ba ta žin dādi. Da suka daúka abú dúka dagá číkin garí sun sā wūta. Kwoín kāza suna pášewa kāmān bīndigā, da sun z̄ī wūta ; har garí ya wāye wūta tana cīn garí.

Suka daúkēmu suka kaímu gabá ga sārīkīnsu, su góda mása bāyīn da suka káma. Da ya gánēmu mu dúka, suka kaímu, muka zámna. Mafārin baūta tāwa ke nan. Kadán mun sáni zāsu kāmāmu mu yi fāda, ámmā sun fāyēmu da wāyo. Kībiāmu tana da déffi ; déffimu kuá šina da zāfi, kadán ka lāša da hálši šina kášeka ; hákanan kuá kadán mun yi fadā da su, nāsu su mútu da yāwa, da nāmu kuá su kášē, ámmā ba su yi ba fadā kámadā ake-daúkān garí abūde, saí sun kāmāmu kāmān yāyān kāzī ga asīri ; ámmā ban z̄ī ba kọ daía

ya mútu na garĩmu, kọ wóni ya hálba kībiā
han žī ba. Da muka tāši dagá b́sa tūdu ěnda
suka šīda, suka tafó da mu wódānda suka káma
tāre da nī.

Īna tamáha mútané da suka káma ba su fī ba
dārí biú kọ úku; (ám̄mā īna tamáha sun aíkẹ
wódānsu dagá ě́kin dēre nán) muka záka muka
wúċẹ wóni garĩ kúsa ga garĩmu, suka daúkẹsu;
īna tamáha sun yi dāri fúdu; muka tafĩ tāre da
su, suka kōnẹ garĩnsu. Muka tafĩ ga wóni babán
garĩ, muka kwāna nán. Da sāfẹ suka daúkẹmu,
muka záka ga garín kākāta, Kunduwōše sūnānsa.
Na gáni kākāta tana ẗāyẹ ga ẗákānin gídānta, da
ta ganēnī žīkīnta dúka raúrāwa; ta támbāyēni,
ta cẹ, ě́nna Adam? Na cẹ, ban sáni ba; saí na cẹ
máta, sai wóta rāna; na wúċẹ, īna yīn kūka. Na
gáni tāguāgẹ biú ańyašẹsu b́sa hańya, suna yīn
kuka, ám̄mā ba su iya ba su yi magána. Muka
záka ga Zinder.

II. Kaí nabiú.

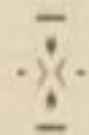
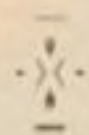
Muka záka ga Zinder.

Nán muka šīda, muka zámna kwānaki da yāwa.
Da wódānsu bāyi ańaíkẹsu ga Bornu. Na žī
labārin ubāna. Sārīkīn Zinder ya bāši dīyaūċi,
ya cẹ mása, ka tafĩ, ka nẹma dānka, kadán ka
sāmẹsa ka tafĩ garínka da ši. Ya (ubāna) daúka

dúndŭfa šina yīn kídì, don kadán na žī kídān dúndŭfānsa nī záka garēsa; ámmā na žī kídì dagá číkin garí kāmān hānūnsa, ámmā ba na īya fíta dagá číkin gídā én tafí wōše, saí zāni tafiā bāda rūa ga dāwaki. Da na zāmna dagá číkin gídā bāyi, da su ke dagá číki-na-ubāngīžimu suka tafí daúkān rūa, suka gāmú da ubāna dagá čán šina kwānče ga kálkāšin dūši ga haínyān rūa šina šīrawa, én záka nán, ámmā nī ban tafí ba ga daúkān rūa. Ya támbāyēsu, ya čē, éнна Dorŭgu? Suka čē, šina dagá gídā, mun kīrāši, ámmā ba šī žīmu ba. Suka wúče suka tafí, suka kāwo rūa suka záka gídā, suka čē mání: Dorŭgu, yāo mun gání ubānka šina kwānče ga haínyān rūa, šina šīrānka. Na čē másu: dōmi ba ku kīrānī ba? Suka čē mání mun kīrāka, saídaí ba ka žīmu ba

Ámmā suka bāni sūnā. Mútāné suka támbāyēni, suka čē, wāne sūnānka? Na čē, Dorŭgu; suka kīrā sūnāna, “Barka-gánna,” da magánām Bornu. Ámmā gídā sun rábaši biú; dākin mázā bāyi dabám, da na mātā bāyi dagá číkin lōlōki; ámmā bābu haínya da su ke īya wúčewa, saí haínya daía ta záka ta wúče dagá bākin kōfā ubāngīžīnsu. Da nī, kōyaūše kuá īna táfiā garēsu, īna yīn zánče da su; muna yīn dāriā da muna yīn wórīgī. Bābu kōwa kō daía saí nī, da nī kuá ba nī da wāyo.

Kōwóče sāfiā īna wúčewa ubāngīžīna šī kan



kírāni, “*Barka-ganná,*” *maidúndŭfá!* *nī kan yi*
dārīā, *nī kan wúče*, *nī kan tafí ga wūrīn mātā*
bāyi. *Ámmā ubāngīžīmu*, *šina da wóta baíwa*,
sādakā, *íta če babá bīsa ga bāyi-mātā dúka*. *Sāo*
daía da na tafí garēsu da mārāče, *mātā ubāngī-*
žīna tana šīga číkin dākīnta, *ta kirā mání*. *Īna*
tamáha zāta fadā mání magánān alhēri. *Ta hāwa*
bīsa gadó, *ta če mání*. *Barka-ganna*, *ka hāwa*
bīsa gadó. *Na če, mī zāni yi?* *Ta če, ka záka*,
ka yi kwānče da nī. *Na če mātā*, *ba na iyawa*.
Hário ta kirānī. *Zīkīna ya fāra raúrāwa*. *Īna*
zámne kúsa da wūta, *da dāki šina da dūfu*, *ta če*,
mání, *ka tafó!* *na če, na kī*, *ta če, dómi?* *Na če*,
ban sání ba. *Ta če, kana žīn ȳōro?* *na če, ī*. *Ta*
če, dómi kana žīn ȳōro? *Na če, nī bā na iya én*
yi kwānče da ke. *Ta če mání*, *ina sāka ka yi*
kwānče da nī. *Īna sō én fíta*; *ta hánānin fíta*.
Na če na kī. *Ta če, kadán ka fíta*, *kúda ka fadí*
ga kōwa, *kadán na žī ka fadí ga wōnī ina būgāka*.
Na če, da kyaú, *ba na fadí ga kōwa*. *Na fíta*; *da*
bāyi mātā suna zámne wōše ga bākīn kōfā; *ina*
tamáha sun sání mī ya ȳaíšēni háka. *Da na fíta*
na zámna kúsa da su muna yīn magána Haūsa.
Da na gáni ta fíta dagá číkin dāki na tāši, *na*
tafí, *na gāmú ubāngīžīna*; *ya kirāni*, *ya če*,
Barka-ganna? *Na āmsa na wúče*, *ya bāni gōro*.
Da na fíta ba na kāra ba zákuā ga wūrīn mātā
nán, *sábadā mātān ubāngīžīna*, *ámmā na rīke*

ásīri nán har gā yāo. Īna tamáha mātā nán ta yi mání da gaŋgaŋ, tana tamáha ĩna kwāna da bāyi-mātā na garína, don wónan ta tábáni, ámmā ba ta kāmāni ba.

Bāyā ga wónan kwāna daía kọ biú na žī ana-aíkēni ga Bornu. Na čē : Nī zā-a-aíkēni ga Bornu? Suka čē, ī, na čē da kyaú. Suka bāni dasa (tasā) na zūba rūa; suka dōrāni bīsa dōki suka tafī tāre dani, suna sọ su īše wódānsu mútāné da šānu. Kadán dōki ya yi gúda rūa da šina dagá čikin gōra šina yīn blúm-blúm, su kan yīn dāriā, da suna yīn magánam Bornu, ban sáni ba abín da su kẹ čéwa, kāmān kurumā; har muka tārda mútāné da su kẹ da šānu, suka dōrāni bīsa ga sā. Nán na sāmú wóni yāro kọ sármāyī šina yīn magána Haūsa. Ámmā suna yī mání nāgarí har suka kāwóni ga Bornu.

Na gáni Bornu babán garí ši kẹ; suka šīda dagá čikin gídā; na gáni mātā ubāngīžīna, Fāra. Sūnām bīrni Kūkawa. Dagá Zinder zūa ga Kūkawa kwānaki īširin; táfiān dōki, kwāna gōmā.

Mātā ubāngīžīna tana da dīā šēkarāta fúdu, ĩna tamáha, tana sọna tāre da uwāta. Da bāyi mātā da yāwa dagá čikin gídā nán. Ámmā dīān mātā ubāngīžīna kōmīne ta čī tana bāni saúra. Da wóni čīwo ya záka bīsa garēta, sūnān čīwo nán āgána. Ta zámna ba ta da lāfiā, saí nī ĩna sáma kúsa da īta, da kōmīne ĩna kāwo máta. Ámmā

akoí wóta baíwa sōfuā, īta ċe ta ke yīn hánkalī ga bāyi ; ámmā ta kan záka, ta kan zámna tārē da dīān ubāngīzīta, mu dúka úku muna wūri daía har dīā nán ta sāmú lāfiā. Sāo daía na zámna dagá ċíkin dāki kúsa ga bākīn kōfān gídā, īna tōna kāsa, īna tamáha nī sāmú īšīa ; na sāmú rāmi, īna gína na tārda wóni abú da kārīfi dagá kálkás, kaūrān tūkūniā : na fítás, īna gáni, na tāras kúrdi ; da na gáni kúrdi suna da yāwa ban daúka ba, na tafī na kirā mātā nán sōfuā, na ċē mātā, ga, kúrdi na sāmú ; ámmā ba na sáni ba na wānē ne. Ina magána Haúsa, ámmā ba ta sáni Haúsa ba ; saí na ċē, Alla ya gōda máni. Ta daúka kúrdi dúka, īna tamáha dāri, ámmā tókos ta bāni ; āžē kúrdin wóni mútum ne. Ta tafī ta sāyí wóni abú da su. Suásuá mútāné suka tám-bāya mātā nán da ta daúka kúrdi, ámmā ta ċē, nī na daúka ; na ċē másu, na gáni kúrdi, ámmā īta ta daúka, ta bāni tókos ; suka zámna ba su cē ba kōmī.

Sāo daía na tafī wóni gídā énda máċe ta garīna ta ke, da akoí yāron Haúsa kúsa garēta, sun sáni Haúsa, ámmā da suka záka ga Bornu sun mánċe magánā Haúsa. Da nī kan záka, nī kan gánēsu. Sāo daía da na záka, uwōrīgīzīāta ta záka, da ta gáni īna magána da īta ta kāmāni, ta daúka rī-gāta, ta dārīmē ga zānēnta. Na yi kūka īna yīn raúrāwa da žin ȝōro. Ta ċē ga dānta da magána Bornu : ke ger kudē sukageré, šī ne, ka kāwo mārī

da ka dāmreši; ina žin magánā Bornu kādán-kādán. Da na ži háka dānta ya šíga číkin dāki ya tába mārī; da na ži ya tába mārī ina yīn raúrāwa, na kúnče dārīmē nan sanú, da túnda tana yīn magánān Bornu, na gúdu, na tafī gabá ga máta ubangīžina, ina yí máta affi, tana fadā mání, taya, ina magánā Haúsa, ba ta sání ba abú da ni čē; ta kirā wóta baíwa, da tana žin magánā Haúsa, na fadā máta abú dúka. Šima kádán na gání mātā nán ta tafó, ta šíga číkin gídā, ta fadā ga mātā ubangīžina abú dúka, da ta ke tamáha, da yarīniā nán, da ta ke žin Haúsa tana žinsu, ta fadā mání da Haúsa, ta čē: mātā nán tana tamáha da kana yīn magánā da baíwa ta mātā garinka, tana tamáha zāka gúda da ita. Ina tamáha ban čē ba kōmi, saí na fíta, na tafí, na zámna, da ita kuá ta tafí.

Da ina dagá číkin gídā nán ban yi ba kōmi, ámmā aíkī šina širani; saí suna sō én fúta da táfiāna zūa Zinder ga Kūkawa. Da na fúta suka kaíni énda bāyi ubangīžina suna yīn dāki. Da ga nán suna yīn sābon gídā, nán suka kaíni. Ina daúka kása tāre da su suna gínan gídā. Da wóni lōtu mu kan tafí kūwo da dāwakí; da mārēče nī kan zāka gídā. Da wóni lōtu mu kan tafí číkin garí mu kāwo tūo mu čī. Da Bornu su kan kirā sūnān tūo nán “brīgāši” ko tūo bābu mīa; kádán mun čī mu kōši gōbe da sāfe mu kan zūba rūa, mu

kan s̄a ḡīširi, don̄ kōwā ne šina da ḡīširi ga alžī-fūnsa ; mu kan čīši, ya fī tūo da mīa. Kadán mun k̄arē mu kan tafī daúkān k̄asa, har na žī ubāngīžīna šina zákuā dagá Zinder t̄arē da b̄ayīnsa da mātāsa s̄adakā. Mu dúka muka tafó dagá s̄abon gídā, muka zámna ga s̄ofon gídā muna šīrānsa. Da m̄arēčē ya yi muka žī suna zákuā, anayīn kídín gāngā. Da d̄erē nán muka čī tūo da dādi da zúmuā da maī ; muka d̄awoí ga s̄abon gídāmu da muka gaīšēsu.

Da garī ya wāyē ubāngīžīmu ya tafó ya gáni k̄ak̄a mu kē yi gídā nán ; ya záka, ya gánēni, ya čē, “ Barka-ganna ” nyi ka lāfiā ? gósko ka lāfiā lai ? šī ne da Haúsa, Barka-ganna kana lāfiā, na čē, saí lāfiā laí. Dagá číkin gídā nán akoí dāki biú kō úku. Kō yaūšē šī kan záka nán šī kan fūta.

Na žī labāri zā abāšīēni s̄abadā b̄āši ; wónan na žī ga yāro da šina yīn magánām Bornu, ya fadā mání. Na čē, da kyaú. Na gáni wóni B̄atūre ya záka. Yāro nán ya čē mání, ka gáni B̄atūre nán ? šī ne zā abāšīēka garēsa. Na čē ga zūčīāta, mī zāni yi ban zāni ba kōmi da nī kē yi ? Yāro nán ya čē mání : kadán ka gáni Ba-tūre nan ya záka ka tafī číkin dāži, káda ka záka saí da m̄arēčē. Nī ban kūla ba da abin da šī kē čē. Ga wóta rāna mútumé nán ya záka, da ubāngīžīna kuā šina nán ; da mu b̄ayi dúka mun t̄aru k̄asa,

da su suka kirāwoni. Ba-tūre nán ya dūbē idōna,
 da hálšīna, da hānūna, ya dūba kāfāta kuá. Da
 ya gánēní ya kare suka fāra magánānsu, ban sáni
 abú da suka čē. Ya hāwa bīsa dōki; suka čē
 mání : ka bīši, na čē, dōmi? Suka čē mání da
 Haúsa : ká tafí ka káwo itāče dagá číkin gídānsa.
 Na čē másu, kuna fadīn kārīā, na sáni kun saišī-
 ēni. Na bī Ba-tūre nán ko sābon ubāngīzīna,
 har muka šiga číkin býrni, muka íssa ga gídānsa.
 Ya kaína gabá ga mātānsa; mātāsa ta gánēni.
 Ya kirā wóta na baíwānsa, da ta ke yīn magánān
 Haúsa, ya čē máta : ki támbāyēša dagá énnā ya
 fitó? na čē kasan Haúsa. Ta kaíni énda su ke
 zámna su ke čīn tūo; nán na zámna tāre da su.
 Ta támbāyēni labāri dúka, na fadā máta wódānsu.
 Tana tamáha nī dānta ne. Da muka kwāna da
 sāfiā ta yi, na tafí tāre da bāyi biú ga daúkān
 itātše číkin dāži, mu kan káwo ga gídā. Wōni
 lotu muka tafí ga daúkan čiāwa. Sāo daía ya
 támbāyēni, ya čē, én tafí da dōkīnsa ga Kanu én
 sāyēs. Na kī, na čē nī bāwa da kaína, ina táfiā
 sāyēsua dōki? Su saišīēni ba dōki ba.

Da ina dagá gídām Ba-tūre nán wōni mútum
 bakkí ya záka ga gídānsa, sūnānsa Ibrahimó, ya
 támbāyi ubāngīzīna kadán ši býrni én tafí tāre da
 su ga Kanum, ámmā ina tamáha ya býrni én tafí
 tāre da su, ámmā nī bān sáni ba kōmi magánām
 Bornu ko da tūrančí; ubāngīzīna ya tafí da mú-

tumé nán, Ibrahīmo ya wúče gabá, da nī ina bīnsa har muka tafí ga gídān wóni mútum sūnānsa Tebib, énda Ibrahīmo ši ke ; ámmā Ibrahīmo ši ne bārān mútumé nán. Da muka šíga cíkin gídā da dēre, na gáni kāyān táfiā ašīriyē. Da muna zámna ga cíkin gídā na gáni dōgon mútum ya fitó, fús-kānsa da hānūnsa dúka farí kāmān tákardā, da ža tāgiā bīsa ga kānsa, da ṭāwōn gēme, da šina da rīgā fará, šina dūbina ; ina žīn ṭōro kāmān zāši cīna. Akoí wóni mútum, sūnānsa Yamaduganna, da Haúsa, Mahamadu kāramī, šina yīn magánan Haúsa kāmān rūa. Ya támbāyēni, kadán ina sō én táfi tārē da su ga Kānum én kāwo rākūmīn ubāngīžina ? Da sun cē, akoí dabīno da yāwa dagá cān. Suna tamáha kadán sun cē háka, nī yi šīri én tafí ga cīn dabīno, da én kāwo rākūmīn ubāngīžina, ámmā ban yírda ba. Suka ālālēni da magána, ámmā ba na žīnsu. Muka dāwoyā gídā tārē da ubāngīžina, muka kwāna. Da sāfē ya bāni “daúra,” da Haúsa, tāguā, ya cē mání, ka sā, da na sā, muka tafí ga gídā na žiā ; sun lābda rākūmā, suka bāni īgiā én ža rākūmā ; muka fíta dagá cíkin garí, muka tafí muka šīda cíkin dāži.

III. Kaí naúku. Táfiā da Tebib.

Da ubāngīžina ya tafí hálbi na gáni ya sā wóni kārīfē da ṭāwo dagá cíkin bīndigā, nī kuá ina

kállōnsa šina táfiā sanú-sanú ; ya gáni zúnsuā dagá ċíkin itāċe, ya halbēta ; ya kirāni : Barka, Barka, na yi gúdu, na daúka zúnsuā, ámmā mu rássa kārīfen da ya sā dagá ċíkin bīndigā. Na kaí zúnsuā, bārānsa ya dáfāta, ya kāwo másu, ina tamáha ya ċī tārē da abōkīnsa Abd el Kērim. Muka kwāna dagá ċíkin dāžī nán, ámmā bābu garī. Da sāfe muka tāši muka íssa ga wóni garī “Yāwu.” Muka kwāna úku kọ fúdu dagá nán. Yāwu garī kúsa ga bākīnrūa nẹ. Suna da kīfí da yāwa da dādin ċī kuá. Suna kāma kīfí da tārū. Kadán zāsu šíga ċíkin rūa suna da gōra biú maínya maínya da sándā kāramā tārē da su. Kadán su káma kīfi babā su kan pášše kānsa da sándā. Muna zámne dagá garī nán har muka sāmú wódānsu abōkaí, da zāsu táfiā ga Kānum. Muka kētārē gúlbi tārē da su, muka íssa ga Kānum.

Mútānén Kānum suka táriēmu, suka gaíšīēmu, suka dāwoí ga gidāžēnsu. Da mārāēċe ya yi sārīkē ya aíkō muná nōnōn tāguoí, muka šā muka kōši. Da muka kōši muka bāda saúra ga dāwakī ; dāwakī suka šā suka ċī ċiāwānsu ; da muka ċī tūo, muka ċī dabīno, muka kwāna. Da sāfiā ta yi muka žē kurūrūa (kọ ūfu) dagá ċíkin hákī. Mútāné suka hāwa dāwakī, da mākiāye suka kōra rākūmā ga gídā, ámmā ba su gáni ba kōwa ; suka záka suka zámna ; muka kwāna dagá nán ; muka tāši muka tafi ga wóni wūri, muka šīda.

Mútānen Kānum ba su zámna wūri daía ; wūrin da sun kwāna alžīma daía saí su tāši su tafí ga wóni wūri su šīda. Ba suna gōnā, saí su na šān nōnōn tāguoí. Sārīkī šina da šānūnsa īširin, ámmā dāwakīnsa suna da kyaú da gúdu.

Da muka zámna na žī suna sō én táfiā yāki, su yi fáda wódānsu mútāné kāmān Tūbo su ke ; táfiān kwāna daía dagá *Kānum*. Suka yi šīri. Ba su daúka kōmi bīsa rākūmānsu, saí kaíwa bābu kōmi dagá čīki. Dagá gídā mu kuá muka daúka rākūmā biú ; akoí kāya bīsa garēsu da lēma dagá číkīnsu tāre da abínči muka tafí tāre da mútānen *Kānum*. Da muna táfiā dēre ya yi, muka kwāna, ámmā ba mu fūra ba wūta, don káda su gáni wūta da dēre. Muka tāši dagá číkin dēre nán. Na hāwa bīsa ga rākūmīn mútānen *Kānum*, ina sūkuā tāre da wóni yāro, ámmā na gāži da sūkuā, na šīda kāsa, na tafí kāsa ga rākūmīn ubāngīžīna. Suka šīda dagá nán, suka fūta kādán. Hārīo muka tāší, ámmā māsudāwakī suna wučē gabá sun tafí ga fáda. Wódānsu sun káma bāyí, da wódānsu sun daúka šānu da āwakī, muka tafí muka táršīesu. Suka sā dūkiā ga hānūmu, suka wúče gabá, suka tafí kāsa ga wóni babán garí. Da suka gáni garí nán da gírīmā, da sunka gáni mútāné sun fitó wōše suka čē másu : ba mu záka ba fáda da garínku.

Mútāne nán suka dāwoí číkin garí, ámmā sun fīsu

da wāyo. Da mūtānēnmu suka dāwoya suka sāmē-
 mu mun šīda, mun zāmna yīni dúka dagá nán. Te-
 bib da Abd el Kērim suka šā gāhāwānsu ga kálkāšin
 énuān kilabo, da mu kuá muka čī dabīno. Ámmā
 mūtānén bīrni suka gbōye mātānsu da yāyānsu, da
 šānūnsu, dūkiānsu dúka suka daúka suka šíga ga
 číkin rúkúki dabīno, sai máza suka bérči dagá číkin
 garí, ámmā ba bérčí ba sunka yi, saídaí suna zāmna
 ga dēre dúka. Ámmā mūtānēmu suka tāši da jījīfi
 suka dārīma súrdi. Kōwa ši čīka bīndigānsa, suka
 tafī ga bīrni suna yīn fáda dūsīm bīndigā šina
 wúčewa kiu kiu, har garí ya wāye suna yīn fáda.
 Mūtānén garí nán (Tūbo) suka kórāsu. Da muna
 gāni suna gúdu zákuā garēmu muka čē, mu tāši,
 mu gúdu sun (kórēsu) kōrosu. Na hāwa bīsa rākūmī.
 Da Tebib ya bāni kāramī sándūki; da rākūmī
 šina yīn gúdu sándūki šina žāna kāsa, na fādi
 tāre da sándūki kāna na tāši; ina yīn gúdu da
 kāfā tāre da sándūki; muka hāwa bīsa wōni
 tūdu, nán mu dúka muka țāya har suka tāršīēmu.
 Suka wúče wūri énda muka šīda, ámmā kāgāmu
 mun béri. Da mūtānén garí nán suka záka énda
 muka šīda suka kwáče dūkiāmu dúka; suka tārās
 wōni mūtum dagá nán suka yēnke gabānsa da
 māží, da suka káššé wōni mūtum dagá nán. Da
 suka dāwoí muka záka ga wūri énda muka šīda
 sun daúka abūbuānsu dúka, ámmā kaíwa da suka
 čīka da házi su kētasa. Da suka daúkān lēmamu,

da kāyā da mu ke da su dúka sun daúka munka zámna yīni dúka číkin ránā. Da sārīkīmu ya dāwoyā ya gēwayā wūri énda muka šīda sāo úku da sūkuā, da mūtānēnsa tāre da ši. Da wōni mūtum šina yīn kurūruā bāyā garēsa kána suka šīga suka šīda. Yāki dana gāni ke nán da ga Kānum, énda su ke sāmún házi, saí dagá wūri nán da su ke yīn fáda.

Da munka tāši dagá Kānum muka záka ga hainyamu tafāri wóda ta ke kaímu ga Kūkawa ; muka šīda ga gídāmu ; ámmā gídāmu ba kúsa ba ga na sārīkī ši ke. Da muka zámna da dēre sōfon ubāngīžina ya záka šina sō ya kaínī ga gídānsa, ámmā Tebib ba ši bērsi ba ; saí šina sō ya kaínī ga gídān ubāngīžina da kānsa. Suna dúmkà mání sàbon rīgā da alkāmūrā. Ya fādī ga Ibrahīmo ya dārīma ga Tebib súrdi, da ya dārīmā mása ya hawa dōki wōše ga bākīn kōfa, ya tafī ya hāwa ; Ibrahīmo ya wúče gabā šina bīnsa bīsa ya dōki, nī kuà ina bīnsu ga bāyā har muka tafī ga gídān ubāngīžina. Ibrahīmo ya kirāwo ubāngīžina, ya fīta, ya yi magána da ši da magánān Arab. Ina tamáha Tebib ya bāši kúrdi, ámmā nī na šīga číkin gídā. Da mātā ubāngīžina ta gánēni tana yīn mūrna. Ámmā Tebib da Ibrahīmo sun dāwoí gídā. Da ubāngīži ya zámna číkin dākīnsa ya kirāwōnī, ya čē. ēm bāši rīgāna ; na tūbe na bāši, da wūkāta kāramā na bāši, abú dúka da nī ke da ši ya kārība ; suka bāni wóta rīgā kāramā ; na tafī na

zámna, ina žin haúšinsa, saí ina čewa : Alla ya maíššēni ga gidān Tebib ! Da na zámna kwānaki kādañ ga gídānsa ya saíššēni ga wóni mútum na irīnsu Arab, na šiga ga hānūn sābo ubāngīži. Ina tamáha sūnānsa Bohal, ya zámna ga wōššēn Arab. Kōyaūše šina fíta ya tafī yāwo da nī kuá ina bīnsa ; kadán ya šīda ina rīke mása dōki. Ubāngīžina wónan da na sāmú ina sōnsa, don šina yīn dāriā, da šina sōn mútāné da yāwa ga cíkin Kūkwa, da yāwa kuá sun sánši, da suna sōnsa.

Da na zámna kwānaki kādañ na gáni Ibrahīmo ya záka ga gidān ubāngīžina, ya gánēni, na gaísāsa. Ya támbāyēni kadán ina sō én kōma ga gidān Tebib ? na čē, ina sō. Ya čē mání, Tebib šina sōnka ya sāyēka. Na čē, kadañ ya sāyēni ni yi mūrna. Ya támbāyī ubāngīžina, kadán šina sō ya saíššēni ? Ya čē mása, ī. Ya támbāyēsa kúrdi nāwa ? Ina tamáha šina sō ya saíššēni ga ážurfā šā biál. Ya tafī ya fadī ga Tebib. Hārīo ya dāwoyo garēmu da kúrdi ga cíkin zānē, ya zūba ga kāsa ; suka kēdāya, da suka gáni daídaí ; Ibrahīmo ya kirāni ; muka fíta wōše muka tafī muna yīn zánče. Ya čē mání : yánzu kaí dā ka kē, ba bāwa ba, ámmā ban yírda ba har muka záka ga gidān Tebib ; ya fíta, ya gánēni ; na gaísāsa. Da šina yīn magána Haúsa kādañkādañ. Suka kirāwo Mállamī tāre da wóni Mállamī harīo, sūnānsa Madīarīmāmi. Suka rubúta mání láiya,

suka čē, ku bāši laíyānsa ; ámmā Mariarimāmi ya čē, kadán ku bāši šì yāro ne šina gbátāsua, goŭma ku bāšiēta ga Tebib, ya rīke mása har ya yi gírīmā ; suka bāšiēta garēsa. Ya čē mání : kaí dā ka ke, ba bāwa ba. Na gōde mása, ina yīn mūrna kwaraí da na šíga ga hānūnsa.

En dēre ya yi šì kan šímfúda mání tábérma dagá dākīnsa, nī kan yi kwānče dagá nán, da šì kuá šina kwānče bīsa ga gadōnsa. Da sāfe nī kan tāši, nī kan fíta, nī kan wánke fúskāta. Da ya fadī ga bārānsa ya kōya ga mání kámadā akē-yīn gāhāwa, ya kōya mání, nī kan yi gāhāwa, nī kan wánke abín da šì ke šā gāhāwa da šì. Da wóta ránā akan dāmre mása súrdi, nī kan tafī tāre da šì ga gídān wóni galladīma, sūnānsa Hāzi Bašir ; šì ne babán māfādan sārīkī. Kadán ya fíta dagá nán šì kan tafī ga gídān wóni abōkīnsa sūnānsa Alhāzī. Dagá nán šì kan dāwoyā gídā. Da kō énnā ya šīda ina rīke dōkīnsa har ya fíto ya išēni, har muka záka ga gídā. Da wóni lōtu šì kan tafī tāre da Abd el Kērim ga gídān sārīkī ; mu kan dāwoyā ga gídā. Sārīkī šì kan bāsu dōki da rākūmī da abíncī.

Tūn da na zámna da Tebib kōwóče sāfiā da māraēče šina táfī šān híska ; da šina daúkān bīndigānsa, ya rātāya ga wūyānsa, da mu tafī ga hálbi ; šina da īdōn hálbi kwaraí. Kadán ya gání zūnsāye ko bārēwa šì kan kášše. Kadán ya

šīda nī kan rīke dōkīnsa ; kadán ránā ta kúsa fāduā mu kan dāwoyā gídā. Sāo daía da muka tafī ga wóni garī énda abōkīnsa šī ke, kúsa ga rūan Čādu, nán muka tafī bálbi tāre da bārānsa Ibrahīmo da abōkīnsa Kalumba ; ya hálbe zūnsāye dagá rūan Čādu. Muka sāmú dūšim bīndīgā ga zūčīān zūnsuā ; da dōrinaí suna yīn kūka číkin rūa. Da munka käre fāraūtamu muka dāwoyā gídā. Muka bēri abōkīnsa ga garīnsa, da mu kuá muka záka ga býrnin Kūkawa. Da akayī rūa muka tafī da sāfe ga Čādu. Da ga čan muka gāmú da abōkīnsa, muka wúče ga Čādu ; muka sāmú kīfāyē sun fító wōše, don rūa da yāwa, suka kwāna da wūri da akoī rūa kādañ-kādañ. Muka káma da yāwa, muka dōra bīsa ga bāyān dōki. Karé kuá šina káma kīfi. Da wódānsu muna sūka da māži. Kadán abōkin Tebib ya sōki kīfi šī kan čē ga Tebib “nočira nočini ? Tebib šī kan čē,” noči, da Haúsa šī ne : na sáni sūkan kīfi, ko ban sáni ba ? Da Tebib, šī kan čē mása, ka sání. Da muna fíta dagá číkin rūa na gāni kīfi babá, da na tafī én kámaši ya kúbče dagá hānūna, saí abōkin Tebib ya záka, ya sōkēsa da māži. Muka daúka muka dōra ga bāyān dōkí muka záka ga Kūkawa. Maídāfa ya sōyāsu, muka čī har muka kōší, muka bēri saúra ga gōbe.

Da muka zámna wātanī kādañ muka yí šīri ga zūa Gūšiba, muka lābda rākūmī daía da kāyā.

Da muka tafī da bāruān Tebib biú, da bārān sārīkī tārē da bāwānsa daía kurumā, šī ne sārīkī ya aíkō ya wúče gabá garēmu, ya kaímu ga Gūšiba. Da muka zámna číkin Gūšiba wótakīla wāta muka tāši, muka wúče muka tafī ga wóni garī na mánče sūnānsa ; dūāsu māsutawo da yāwa ga garī nán, da akoí dabīno. Da muka kwāna ga garī nán da sāfe muka tāši muka tafī muka hāwa bīsa ga dōgon dūši. Da mūtānēn garī nán suka gánēmu muna bīsa dūši nán suka aíkō wóni mūtum ya kirāmu mu šīda kāsa. Da muka šīdo muka záka muka šīga číkin garī, muka sāmú mūtāné da yāwa suna yīn yāwān magána suna yīn dúmmi sábadāmu. Da sun yi fūši, don bābu kōwa da ya hāwa dūši nán. Īna tamáha mūtāné Māndara ne, ámmā nī ban sàni ba magánānsu. Ba mu dāde ba ga garī nán, muka tafī, don sārīkīnsu ba šī da lāfiā ; ámmā šīna aíkō muná házin dōki da tūo. Da muna dāwóyowa ga Kūkawa rākūmīnmu daía ba šī žīn dādi, ámmā ba mu sáni ba wáče čīwūta ta kāmāši. Da muka záka ga wóni garī kāramī muka sábkā dagá nán, da ya mūtū ga garī nán. Da zāši mūtūā suka sōkēsi da wūka ga wūya, suka káššēši. Da suna daúkān námā, saí žinī da yāwa, kána muka sáni žinī ne ya káššēši. Da mun fīta mása žinī ba iya mūtūā. (If we had bled him he would not have died.) Da suka daúka námā, kōwāne ya tafī ga gídānsa.

Tebib ya fadī ga māfādan sārīkīn Bornu, ya tafī ya fadī ga sārīkīn garī nán šī bāmu tákārīkāraí biú, mu daúka kāyāmu mu tafī. Da bārān sārīkī ya tafī ya fadī ga sārīkī, da sārīkī ya aíkō muná tákārīkāraí biú, da suna daúkān kāyāmu, da mun gōde ga sārīkī mun tafī ga Kūkawa.

Da mu ke zámne ga cíkin Kūkawa ubāngīži ya kirāwo bārānsa, don šī dārīmā mása súrdi. Da ya dārīmā mása súrdi, ya hāwa bīsa ga dōki, da Abega, daía na báruānsa ya daúka bīndigānsa, suka fīta wōše. Da mārāēče tún da ránā ba ta fādi ba suka īše gá wóni tápki, wūri da ba šī ke nēsa dagá Kūkawa. Ámmā šī wūrin šīda ne, don kōwodane māsufataūči, kadán su záka dagá Fessan suna šīda dagá nán. Kadán sun fūta dagá nán mūtānēnsu, wódānsu, suna zákuā su nēma másu gídā. Kadán sun sāmú gídāše su yi lābdun rākūmānsu, su záka ga cíkin garī. Dagá nán ne ya kārigba bīndigā dagá Abega, ya gáni zūnsuā farā; da ya tafī ya halbēta; ta tāši, ya bīta, da ya halbēta. Da ya yi gúdu ban šī kāmāta, tābo ya rīke tākálmīnsa, ámmā ba šī kāmā ba zūnsuā; ya fīta dagá tābo bābu tākálmī. Abega ya tafī ya nēmasu; ina tamáha da ya sāmēsu, ya wánkē, ya sā. Ina tamáha hákanán ne, don ba nī ke tāre da su ba, saí da suka záka ga gídā Abega ya fadā mání. Da dēre nán ya fāra yīn saínyī. Da muka zámna kwānaki kādañ cīwo ya fāye mása

kārīfi, ya *čē muná* : ga *fī mū tafī* ga *wóní garín Kalumbu sūnānsa*, *Maduwaí kúsa* ga *rūan Čādu énda abōkīnsa šī kẹ*, *šina tamáha kadán* ya *tafi nán šī žī rangōmi*. Da *kadán sāfiā ta yi*, mu *tafi* ga *rūan Čādu*, *doñ šī wánka dagá nán*. *Ámmā* ga *číkin dẹrẹ nán ba šī kwāna ba*. Da *sāfiā ta yi* muna *yi mása kūka*, *nī da Abega*. Suka *aíkẹ wóni mútum* ga *Kūkawa*, *doñ šī fadī* ga *Abd el Kērim*, *ámmā ba šī čē mása ba Tebib* ya *mútu*, *saídaí ya čē*, ya *záka*, ya *gáněsa*. Da suka *fíta*, (*Ibrahīmo da Abd el Kērim*) suka *gāmú da wōdānsu mútāné*, *wódānda sunka fíta dagá garī énda* mu *kẹ*, suka *támbāyěsu*, suka *čē* : *bāko nan* ya *mútu* ? sun *āmsa, ī*, ya *mútu*. *Dagá nán* ya *fāra sūkuā da dōkīnsa*, ba *ší țāya* ba *har* ya *záka garēmu*. Da ya *šīda dagá bīsa dōki* ya *yi hāwayé bīsa* ga *Tebib*. Ga *šīmawa kādán* ya *záka garēmu*, ya *čē* ga *Abega* da *nī*, *káda* mu *yí kūka* ; *abín* da *Tebib* ya *yi muná šī kuá* ya *yi háka garēmu* ; mun *āmsa mása da kyaú*.

Abd el Kērim ya *támbāyi abōkin Tebib éнна zā-abīzněši* ? Suka *čē*, *abīzněši* ga *kálkāšin itāčẹ nán* ; *itāčẹ nán šina* da *gírīmā*, *ina tamáha gāwọ nẹ*. *Kāsa* da *ta kẹ kúsa* ga *gāwọ nán* da *kārīfi nẹ*. Nan suka *gína kūšiěya*, *ina tamáha surűfīnta dāni fúdu*. *Abōkīnsa* ya *aíkọ sāmārī*, da *mātā su kāwọ rúa awánkěši*. *Abōkīnsa šina žīn taúsāyi kwarai*. *Ámmā mútāné nán* da *sunka kāwọ rúa* ba

daíá da ši kẹ sọ ya yi magána. Da sunka kārīgba rūa dagá garēsa suka daúkẹ̀ši suka wankẹ̀si suka sāsị ga cíkin alkāmurā. Ámmā Abd el Kẹ̀rim ya šimfūta kilīší da wódānsu abūbuā da yāwa, ya sā dagá cíki kána suka sāsị; suka sā babān akōši kána suka dọra itāče daídaí ga bākīn kūšīēya kána suka sā sánsāmi dagá b́sa, suka zūba kása; da sunka biznẹ̀si suka sāre itātuā da kāyā suka sā b́sa ga kūšīēya. Da munka kārẹ muka tafí, muka yi šírí zūa ga Kūkawa. Da muka tafí, mútāné māsusọnsa da yāwa suna yi mása kūka. Sāọ daía abọkīnsa ya záka ya čẹ ga Abd el Kẹ̀rim : yánzu fa abọkīnka ya mútu, káda ka kīmu, ámmā sai ya yi dāriā, ya čẹ, ba zāni kīnku ba.

Ámmā Tebib šina da bārā, šine babá gabá ga bārānsa dúka, ámmā ši bārāọ ne, don tún da ubāngīžimu ya mútu, ya daúki mākúblaín ubāngīžimu, ya záka, ya daúki kúrdi dagá kāyānsa; ámmā Abd el Kẹ̀rim ba ši sáni ba. Ámmā suá suá da Abd el Kẹ̀rim šina nẹma kúrdīnsa ba ši sāmẹsu ba. Ámmā ya kirāwo Ibrahīmo, ya čẹ mása, kaí ka daúki kúrdi nán; ya čẹ ba ši daúka ba. Ya čẹ kadán ba ši kāwo ba kúrdi nán ši daúkẹ̀ši ga sārīkīn Bornu, ina tamáha báka. Ámmā ya sāmú wódānsu kúrdi, ban tamáha dúka. Abd el Kẹ̀rim ya fūšīēsa dagá gídānsa, don ši bārāọ ne. Yánzu fa muna zámne tārẹ da Abd el Kẹ̀rim, muna kállōnsa kāmān Tebib.

IV. *Kaí nafúdu.*

Dórŭgu da Abega sun šíga ga hānūn Abd el Kērim. Yānzu fa muna zámne tare da Abd el Kērim, muna kállōnsa kāmān Tebib.

Muka žī šina sō ya tafi Tímbúktu ; garín da dādaí ban žī ba sūnānsa. Sārīkīn Bornu ya yi mása gūzuré ; ya bāši rākūmā ; ya aíkō mūsu mansāni, kō šā gabá. Abd el Kērim ya čē mání, kadán mun tafi ga Haúsa, én nī gání ubāna ya bāšīēnī garēsa. Da muka yi šīri zūa ga Tímbúktu muka šīda wōše. Da muka fīta dagá Kūkawa kwānānmu īšīrin, kána muka záka ga Zinder, Táfiān maidōki saí kwānaki ša-biál kána ya íssa ga Zinder. Da muka záka ga číkin Zinder suka šī-dēmu ga číkin gídā. Zinder garí kāramī ne, ámmā šina da gírīmā, don sun gēwoyēši da dūši.

Da muka zámna ga číkin Zinder na gání mú-tāné na garín kāsān kākāta. Sāo daía na sāmú yāro, abōkina, na čē mása, ya tafi, ya fadī ga kākāta, īna ga číkin Zinder, da ta fadī ga ubāna ya záka ya daúkēni, don nī dā ne, ámma ban tamáha ba ya tafi ; don kadán ya tāši dagá Zinder da sāfe ši tafi garín kākāta da mārāēče. Ámmā da ban žī ba labārīnsa na gání wódānsu mútāné, Haúsāwa, suka čē su kaíni ga ubāna, ámmā ban yírda ba, don īna žīn tōro su saišīeni, don su māsufatauč ne, suka záka číkin Zinder ga čín kāsua.

Mun zámna ga číkin Zinder ina tamáha wāta, kána muka tāši dagá nán. Da muka záka muka kwāna wōše ga bāyān garí; dagá nan na gání túruba, da ta ke zūa ga Kunduwōše, sūnān garín kākāta; dagá nán na gōda ga Abega, na čē: ka gání túruba nán tana zūa ga Kunduwōše, sūnān garí ěnda kākāta ta ke. Na čē mása kumá: ka gání wūrin čāna da akoí itātuā dayāwa? ya čē, i; na čē mása, dagá nán ne kākāta ta ke. Da ga wūri nan čāna da ka ne gání dūāsu masuṭāwo, sūnān garí nán: “gāwɔn da rāí,” itātuā gawo da yāwa dagá nán. Diān gāwo ja su ke, ámmā da gírīmā da ṭāwo ši ke; diānsa mútāné suna či, da āwakí kuá suna čī, hákanán kuá žākaí da tūmakī.

Da muka tāši dagá wūrī nán muka záka muka šīda ga haínyān Kančē. Na támbāyā mútāné dagá nán, kadán sun sání ubāna? Suka čē mání, wā ne sūnánsa? Na čē másu Kwage, suka čē, kaí dān Kwage ne, maikídin dúndūfā? Na čē, ī. Suka čē, ubānka ya záka naná žīa, ya dāwoí ga Kančē. Da na žī háka na žī babān taúsāyi; ámmā Alla šina žāna. Muka tāši dagá wūri nán da sāfe muka šīga ga číkin dāži; ina tamáha ba mu šīda ba saí da muka záka číkin býrni Kasuna da mā-raēče. Muka šīda ga bāyān býrnin Kāsina (?). Wódānsu mútānēmu suka šīga ga býrni, suha tafí suka fadí ga sārīkī, akoí bākí ga bāyān býrni. Da

suka fadā mása, suka nēma muná gídā, muka tafí, muka šīda.

Sārīkí ya bámu gídā, muka tafí mu šīda; gídāmu šīgífa ne, anyíta da tābo. Kátsina garí babá ne šina dagá číkin itāīe, ámmā šāšin garí bábu mútāné, don yāki ya wāzēsu, da wódānsu gōnaki suna dagá číkin garí. Da ga nān ne akoí itātuān rīmi da yāwa da ṭāwo, da ábdugānsu akeyīn lūfūdi da alfoāmi na kāmūn wūta. Da ga číkin gídāmu wóni mútum ya mútu, sūnānsa Šērif, Ba-lārabe, ya záka tāre da mu dagá Bornu. Muka fadí ga sārīki, akoí Šērif ya mútu dagá číkin gídāmu; ya aíkō bāyīnsa, suka gína kūšīēya dagá číkin gídāmu, suka gērda kwarái; akawánkēši akasāši ga číkin alkāmūrā, sābuā, kána akasāši ga číkin kūšīēya; da suka kārē suka tafí suka bērmu.

Šērif ši ne kāmān mútumén Alla, don kōwōne mútum bakkí šina čēwa, kadán Šērif ya sā hānūnsa ga číkin wūta ba ta kōnēši ba. Dagá Bornu na gāni biú. Abd el Kērim ya aíkēni garēsu, don én kaí másu wóni abú; suka čē mání, én ṭāya, én šā gāwa da su. Na ṭāya, na šā gāwa suna šā, ba su da šugur ba dagá číkí, wótakīla šugurnsu ya kārē. Da su mútāné nāgarī su kē. Da zānī tafiā suka bāni gōra, na mīka másu hānū na tafí. Hārīo na žī labāri, wóni Šērif da ya sāmi yāra sun kāma kīfi suka sā ga číkin wūta, ya sā hānūnsa ga číkin

wūta ya daúkān kīfi ašīke ; kārīā ko gáskiā ban sáni ba

Kasuán (Kātšina,) Kačina ko Kačina.

Da kāsuan Kačina da kyaún gáni. Suna sā-yēsuā nāmā, zānuā, ábdŭgā, sārē da abú da yāwa suna sāyēsuā. Da muka fíta dagá číkin Kačina mútāné da yāwa sunka tafí tārē da mu, kāmān yāki, don su yi muná rākiā, don dāži nán ba ši da kyaú, don akoí mútāné māsutāriān tūrūba. Da sāfē ne muka tāši da mútānén Kačināwa da yāwa b́sa dōki, da wódānsu a kása, suna wúče gabá garēmu. Muka záka ga wóni wūri da akoí rūa, da muka țāya muka daúka rūa b́sa ga bāyān rākŭmā, mun wúče muka yi táfiā rāna dúka har rānā ta fādí. Da dēre ya yi muka țāya, don mu fūtu kādān, da mu či abínčí ga hānūmu, ámmā ba mu šīdē ba kāyā dagá bāyān rākŭmā, muka tafí dēre dúka. Īna tamáha wódānsu su mútu da kŭmōlo. Da na gāži Abd el Kērim ya čē mání, ka gāži? Na čē, ī. Ya čē, ka hāwa b́sa ga rākŭmī ; Abega ya dōrani b́sa ga rākŭmī. Ámmā da na fūta b́sa ga rākŭmī na fāra yīn bērci, sábadā gāžiā. Wódānsu rākŭmā kuá sun kī táfiā šábadā gāžiā da kīširūa, saí maidōki ya šīdō dagá dōki ya kōraši ; kadán dōki ya kī táfiā ya daúki súrdi, ya dōra b́sa ga kānsa, ya kōra dōkīnsa ; kadán dōki kārīfīnsa ya kārē, saí ya fādi, ka

wúče ka bérši. Háka muka yi táfiā dagá sāfiā nán da mārāēče muka záka ga garí; sūnān garí nán na mánče; ámmā šína ċīke da mútāné da gírīmā, da kyaún gáni.

Muka káfa lēmā ga bāyān garí; ina tamáha mun kwāna dagá nán kwāna biú. Da mútāné suna kāwo muná abūbuā na sāye: gūžiā, házi, albássa, bérkōno da īgoí, da abú da yāwa bāya ga wódanán; suna kāwo muná, doñ mun sāye. Kōwōne yarí muka záka suna yi muná hákanán. Da abūbuā da yāwa bāya ga wódanán suna kāwo; ċiāwa ga dōki, harēwa ga rākūmā kō sánsāmin wākē saí muna bāsu kúrdi dafāri, da alūra, ámmā ba su kúlla da alūra kwaraí.

Da muka tāši dagá nán muka šíga ga ċíkin wóni dāží kumá, ámmā bābu abin ƙōro kwaraí. Muka wúče, muka záka da mārāēče ga wóni garí énda sārīkīn Sókotu ya yi šīri ya tafí yāki. Muka káfa lēmānmu ga sārari énda suka káfa tāsu. Sārīkīn Sókotu ya aíkē muná rāgūnā fūdu ga nāmā, da kúrdin kāsa ya bāmu taíki biú kō zukuram biú. Da muka kwāna dagá nán kūrāyē suka záka da dēre da gírīrimā. Wóni Ba-lārube da ya gánēsu ya yi ūfu dagá dēre ya ċē da magánān Arab: azurub, azurub! ku hálba, ku hálba! Sāmārīmu suka tāši máza, suka hálba bīndigā, suka támbāyēsa, mī? ya ċē, kūra, suka fáše da dāriā; suna tamáha bārāō nē dajāri. Da na žī kūra ċē, na žī

ṭōro, doñ muna kwāna wōše ga lēma. Īna da zāné da ṭāwo, na nādēši kāmān kaín mútum, ámmā ya fī kaína da gírīmā, da kaína ya kāwo kāmān káfā. Wóni sārmāyī da ya gáni ya támbāyēni da Bornu : aſi naŋga ate gaídum : Ši ne, dōmi ka yi háka ? Na čē, én kūra ta záka, kadán ta gáni zāné nán tā tamáha kaína ne, én ta kāmā, nī tāši, én yi kāra kámadā mútumé nán. Ámmā ba kūra da ta záka, doñ sun čáinye kaššī dúka dafāri, ba abín da ya kāwosu saí kaššī.

Da garī ya wāye mun yi mamāki sábadā kūrāye ba su čī ba rāgūna. Hárío na žī dagá sāfiā nán wóni mútum ya nādu dagá číkin tabérma, doñ ya žī dārī. Da kūra ta záka ta kāmā tabérma ta gúdu da ita dagá číkin dāži tana tamáha ta kāmā mútum.

Da ga nán én māraēče ya yi, kadán mútāné ba su gbōyawa dīānsu da dēre kūra tana gúdu da su ga číkin dāži, da ta čīsu, doñ wūri nán šina kúsa ga dāži, da kūrāye da yāwa, kāmān bīrnin Bornu. Hákanan kūrāye su kan yi ga Afrika. Sāo daía kūra ta záka číkin dēre ta šíga garī ; ámmā da zāta fíta žīkīnta ya maṭu ga ṭákānin itātuān káffi. Wóni mútum ya yi gúdu, ya kāmā wūzi-ānta ; ámmā ba ta īya fíta da ba ta īya dāwoí bāyā ; wóni mútum kumá ya hāwa bīsa káffi da kánsākalīnsa ṭārara, da zāši ya sāre kūra ya kúbče dagá hānūn mútumé nán, wóna šī ke číkin

garī, ámmā da šina zánče, ya čē, én ina da wūkāta nē yénke wūziāta, ámmā ga lōtu nán dúka šina da wūkāsa gēwoye ga súwōnsa ; da ya gāni ya yi dāriā, ya čē : kūra tana da laiya.

Wūrin da suka yi sánsāni kúsa ga unguā ne, don kōwōne mútum da ši ke sō táfiā ga yāki ši yi širi ya záka garēsu, don mútānén Afrika kōyaūše kadán suna zūa ga yāki én sun fíta ba su táfiā wūri da nēsa. Kadán su gāži, kána su šīda, ámmā kadán bāyā ga bākīn bīrni, én ka mánče wōni abú ka dāwoyā ga gídā ka daúka, don wōnan ne ba su táfiā nēsa ga rāna tāfāri. Mun taya ga wūri nán ya íssa kwānaki biú kọ úku. Da muka tāši dagá nán muna táfiā suka čē mání, én táfi én kárba āgāla dagá wūri wōni yāro én žā rākūmī, don šina táfiā sanúsanú. (Āgāla īgiā adārīmē ga lābān rākūmi na kálkāšin da hákōrānsa biú suna da tawo atsāye daídaí, ámmā wōdānsu ana yi māsū rāgáma, kāmān rāgáman dōki ; māsūrāgáma saí mútum da ši ke hāwa bīsa garēsu kadán suna táfiā suna čīn čīāwa, bākīnsu ba adārīmē ba, don šina táfiā sanúsanú). Da na yi gúdu na šiga ga tákānkānin rākūmī, tāguā daía ta žūrēni, don ta ži tōro ; na fādī. Da na tāši ba na iya táfiā, don ta žūrēni ga guíwa. Wōni Balārube ya záka ya kāmū hānūna, yá čē, tāši ! da na tāši ya yi gúdu da nī, har kāfāta ta mīku, sāanán ya bērni.

Muka záka ga wóni garí énda sārīkīn Sókotu, kadán ya gāži da zámna ga cíkin bírni, ši kan záka nán ga fūtawa. Nán muka zámna har sārīkī ya dāwoyo dagá yāki; ina tamáha mun zámna wāta biú dagá nán. Wónan garí šina da dādin zámna; atšike da mútāne. Wódānsu suna magánan Fūlāni, ámmā sun sáni magánān Haúsa, sun fī dān Haúsāwa.

Haúsa Sókotu. Kadán munčē “wónan,” su kan čē, “wonga.” Kadán mun čē “biál,” su kan čē, “biár.” Da na támbāyi wóni yāro na čē: kadán ka ke kēdāya īširin, hārīo ka kēdāya gōmā, én ka gāmasu, mī kana kīrāsu? ya čē: tālatin. Ya čē mání, ina tamáha kaí ba Bā-haúše ba ka ke, don hálšinka ba kāmā nāmu na Sókotāwa ba, kána na čē mása: na sáni Haúsa kwarái, don nī dān Ba-túntūmé ne, ámmā kaí dān Sókotāwa ne. Ya čē mání: ina tamáha dafāri kai makōyin Haúsa ne. Na čē mása, ka gōdā mání yānzū abú da ka ke sō sūnānsa da nī fadā máka. Ya čē mání, kana yīn magánān Haúsa, ámmā ba na iya sáninka. Na čē mása, ka sáni suá-suá. Kadán mun čē: Sā (Bull) “bāšimi,” su kan čē “bāžini.”

Abega ya sáni magána Haúsa; ámmā ba mu dāde ba ga cíkin Haúsa, saí mun dāde ga cíkin Sókotu, don wónan hálšinsa, kadán šina yīn magánan Haúsa šina garīwōyasu-ko kadán mu Tún-

tūmāwa mun čē “wónan máčé,” su su kan čē “wórga máčé,” ámmā suna čē, wónan máčé, hákanán mu kuá muna čē : wórga, én magána kámān tana mátuā.

Da muka tāši dagá nán muka záka ga Sókotu. Sārīkī ya bāmu gídā nāgarī, nī na sōn (sa) šī ; ámmā ina tamáha Abd el Kērim ba šina tamáha háka, don gidāšēnsu dagá London (Inland) sun fāye kyaú, ya fī abín da mu ke da číkin gidāšēmu, ámmā muna tamáha sun fī abú dúka da kyau. Kāyāyēki da mu ke da ga číkin gidāšēmu. Da muna zámne ga číkin Sókotu ga kōwóče ránā Abd el Kērim da nī, kadán aṇdārīmā mása súrdi, mu kan fíta ga bāyān garī, har muka gēwoye býrni dúka : šina da gírīmā, ámmā ba ačīke ba da mútāné. Suna da šānu ; šānūnsu na Afrika dabám su ke da na Inliz. Nāmu suna da tōzo da tawon kāfōni, da suna da tawo ; ámmā na Inliz ba su da tōzo da tawon (kāfōni) ; bāyānsu kāmā na baūna. Suna da tūmāki. Abú daía ne zāni čē dabám da tūmākīnsu da na Inland. Nāsu suna da tawo, da na Inliz da kíbba da mai, da gāši da yāwa ga bāyānsu ; da wūziāsu gāšīēriā, da kūnēnsu gāšīēre aṭāye. Ámmā tūmakī na Sókotu kūnēnsu da gírīmā da da tawo, akwánče. Wūziāsu da tawo, da gāšīmu gāšīēru, kámān gāšīn kaímu na Afrika, Ámmā suna da farí ; gāšīnsu ba ja ba šī ke kámān tūmākīn Afrika. Ba mu iya

mu yi zāné da gāšin tūmakīmu ; ámmā ga tūmakīn Timbúktu suna yi da gāšin tūmakīnsu, don šina da ɣāwo kāmān tūmakīn Inland ; da tūmakīn Larabāwa kuá suna da gāši, da wūziānsu suna da gīrīmā.

Suna da sābī wódānda su ke kŭwo (kywo, kŭwo) ga bāyan garí, da kāži suna da. Sābuā daía tana āžewa kwoí hámsín ko dāri. Kadán kōyaūšē ta āžē kwoí, én su biú ne, kana daúke daía da ka bēri daía ; daía nán da ka bēri yāo, én ta āžē daía ka daúke wónan, wóna ta bēri žīa ; hákanán ka ke tārasu. Ámmā kadán ba ka yi ba háka én ta āžē kwoí īšīrin, kadán ta gānēsu ga gabānta, ba ta kāra ba āžewa wódānsu. Īna tamáha tana kēn kešēwa dīānta sun fī īšīrin da biál.

Da ga Afrika īna tamáha dādaí ban gáni ba máčē ta čī kwoí na kāza, na sābuā ko na šīminā, ámmā dagá Inliz kōyaūšē na gáni máčē tana čīn kwoí. Da abú daía ne ba na īya sō ga ganīnsa da čīn kwoí, don suna čīnsa daínye ; ámmā mu muna sōnsa da taūri kāmān dūši ; hákanán kuá dáfān námā Inliz. Kadán ya žī wūta su kan čē, ya íssa, ku kāwōši ga maída ; ámuā mu muna sōnsa har wūta ta kōnēši. Ko mu na Afrika muna čīn námā daínye, ámmā ba mu čī mu kōši ba, da wōšīē nán šī ne túmbi na šānu ko na tūmakī ko na āwakī.

V. Kaí na biál.

Fíta dagá Sókotu zūa ga Timbúktu.

Da muka tāši dagá Sókotu muka záka ga wóni garí sūnānsa Gondu ; kwāna fúdu ko biál ka ke íssa ga Sókotu dagá nán. Garí nán ši dagá číkin dūši ši ke ; garí kārami ne, ámmā āčike da mútāné. Ámmā ina tamáha suna žin ŭoro dagá nán, don suna kúsa ga bākin dāži. Suna yin magána Haúsa kāmān Sókotu. Ina tamáha mun kúsa zámna wāta dagá nán kána muka tāši ; muka záka ga wóni garí anakírá sūnānsa býnin Káffi. Tún da muna zámna dagá nán ga fāduān ránā muka ži ŭfu ga wóta unguā nēsa dagá garēsu ; ážje, yāki ne. Ina tamáha bābu mútum daía ya tafí ya taíyasu, har suka čáinye garí nán suka tafí.

Dagá nán muka tāši muka záka ga wóni garí énda akoí babān rūa dagá ŭákānīnsu da mu ; suka kāwo žirigí, suka fūšiēmu (ko suka kaímu) Dagá číkin žirigí nán mútāné iširin suna iya šíga. Mútāné nán saí suna magánān Fulanči ; ámmā ni ba na iya ba én yi magánā Fulanči. Da muka tāši dagá nán muka íssa ga wóni garí kumá, nán muka šída. Mútānén garí nān suka záka ga wūrin Abd el Kērim suka rōkāsa ši yi másu āduā sábadā rūa ; ámmā ya čē : āduāmu dabám ta ke da tāku, don én kuna yin āduā, kuna yin magánāku abūde,

ámmā tāmu dagá āsiri ; ina tamáha háka ya čé, kána ya rūfe hānūnsa, da su suna gēwoye da ši, tāre da sārīkīnsu. Ámmā nī ina zámne ga bākīn mūrŭfu énda ni ke yi mása gāwa (ko gahāwa). Da ya yi āduā ya kare suka gōde mása suka tafi, Dagá dēre nán rūa da yāwa ya zūbu. Da garī ya wāye suka yi mamāki, kākā mūtum farī šina kírā rūa, suka čē mása kumá : ka yi muna āduā ko yāo. Ámmā ya čē ; āā, ko ya kī. Ámmā sun gōde mása kwaraí. Ámmā da muka tāši dagá nán muka šiga ga číkin žīrīgī ko žīrīgīn gídā, Dagá číkin žīrīgī nán mu ke fūra wūta, mu yi tūomu ; ámmā kadán dēre ya yi mu kan fíta, mu kan kwāna ga raíraí, don ba mu iyan gáni énda zāmu táfiā ; saí garī ya wāye kána mu šiga ga číkin žīrīgī. Ámmā mūtāné nán da su ke da žīrīgī su mūtāné Timbúktu ne, suna magánān Timbúktu da Fulanči, har suka káwomu ga wōni garī, wōnda ši ke kúsa ga Timbúktu ; én ka tāši da sāfe kana íssa nán da mārāčē. Wódānsu mūtāné suna kāmā kifaye da yāwa, da suna káššē āyu dagá nán. Na čī námānsa, kadán ba námā ba fāta, ámmā ačīke da maí, šina da dādin čī, ámmā én ka čī da yāwa ba ka sōši ba.

Káma dā suna tunkŭdá žīrīgīnsu. Én žīrīgī babá ne ko karamī. Kadán karamī, ba (ta) ši gírīmā kwaraí ba, én ši ne čīke da naŭyi mūtāné úku su ke tunkŭdáši ; mūtāné biú suna ŭāya ga gabán žīrīgī, da mūtum daía dagá bāyá, suna da sán-

dūna ko kāruki mai ɕāwo suna tunkūdāši, dōmi na dōrínā da yāwa dagá wōšīē nán. Da muka fíta dagá číkín žīrīgī nán muka kwāna ga garī énda ši ke kúsa ga Timbúktu.

Íssa ga Timbúktu.

Da muna zámne dagá číkín Sai (Saye) rākū-māmu akakāwosu, don su daúke kāyāmu. Da muka sā kāyāmu bīsa ga bāyānsu muka tāši da sāfe ; ránā ba ta fādi ba muka íssa ga Timbúktu. Da wódānsu žākaí kuá suna da kāyān šínkāfa sábadāmu. Ko wódānda Sidel Bakaye (Sheikh el Bakay, Barth) ya bāmu, suka sāmú gídā nāgarī. Gidā nán šina da mārūfin kōfā, da akoí abú da ka ke būga kōfā kāmā na Inliz, da mākúbli dagá číki, kāmā na kōfān Inliz. Ámmā dākūnān gídā nán suna da gírīmā. Akoí dākūnā tókos ; ámmā dagá ɕakān gídā dándālī ne. Dāki daía wōnda Abd el Kērim ya yi kwānce, akoí wōni dāki dagá číkīnsa énda zāka sā kāyānka, ámmā dūfu ɕákānsa, akoí kōfā énda híska ši ke šíga, káda kāyā su rūgba. Sāo daía Abd el Kērim ya rūfe, dākin kāyānsa da mākúblinsa suna dagá číki, ba ši tūna da su ba, saí ga wóta ránā da šina sō ya šíga ba ši gáni ba mākúblaí ; ya támbāyī bārānsa babá, sūnānsa Gutruni, ya āmsa mása, nī ban gánēsu ba ; ya čē, wótakīla suna dagá číki. Suka fāra kārīā kōfā,

ámmā kōfā ya fāye māsū kārifi. Da sunka sāmú gbāriā kāramā suka kírāni én šíga; na sā kaína, ámmā žīkīna ya maṭu; da na kārē šíga na sāmú mākúblaí b́sa ga sandūki; na mīka hānūna da mākúblaí; daiānsu ya kārba ya būde, na fíta. Da dāki b́sa kana hāwa b́sa ga mahāya, énda ka gāni Timbúktu dúka. Dāki daía mādāfa ne, dagá číkīnsa kana wúčewa, ka tafí ga wūrin tūrūkin dōkí. Dagá wūrin tūrūkin dōki akoí dāki kúsa garēsa, énda mu ke rīke tándābārū. Dagá gídāšēn Timbúktu kōwónē gídā akoí tándābārū, ba da yāwa ba ne ba su da tándābārū. Tāndābārūnsu da dādin čī. Abd el Kērim šina sō ya čīsu kōwóče ránā.

Abúbuān Timbúktu.

Garín Timbúktu ačīke, ámmā ba su da býrni kámadā kōwónē su ke da. Da māsallāčīnsu šina da ṭāwo kāmā na Inliz (Inland). Ámmā ban šíga ba číkīnsa saídaí sāo daía. Da muka šíga číkīnsa da kyaún gāni. Muka sō mu hāwa b́sa, ámmā da dūfu muka dāwoyā bāyā. Da kadán ránā ta yi ṭáka wóni mútum šina hāwa b́sa, ko alkāli mu kan kírāši ga Haúsa, ši ne maikírān sálla, ko maíkírān mútané su záka ga sálla. Da kadán mūtāné sun záka ga sálla suna tāru ga šiēra daia, da mútumé daía ne ši ke yīn āduā. Su wánke ká'nsu da-fāri, kána énda zāsu yīn āduā, su daúka hānūnsu

bísa kána su ážē, da su súnkvia, kadán su ŭya daídai kumá, su dŭrúgŭsa har gōšinsu ya tábā kása ; su yi háka sāo biál kána su kārē, da kadán suna čéwa : Allahu hakubar, kana žin mŭriānsu kāmān ārādu, ém ban čē ba kārīā.

Šān tāba ga Timbúktu. Dagá Timbúktu ina tamáha bābu Kafraí, da bābu Yāfudāwa, da bābu Anasāra, sai Mŭsulmaí. Suka sō su sā Abd el Kērim ya kāwa mŭsulmi, ámmā ya kī. Mútānén da suka sō su sāši ba mútānén Timbúktu ba ne, sai Fŭlāni wódānda su ke zámne dagá nán. Da ba suna sō su gáni mútum šina šān tāba. Kadán sun gáni mútum šina šān tāba suna daúkānsa ga alkālī na Fŭlāni ; hákanán suka yi ga Abega. Sāo daía da Abega šina šān tāba bāyīn Fŭlāni biú suka gánēši. Daiānsu ya čē ga Abega, ka bāni túkūniān tābānka ēn gáni. Abega ya bāši šina tamáha zāši šān tāba. Da ya gáni Abega ya čē mása ; bāni, ya čē, na kī. Abega na tamáha šina yi mása wórige, ámmā da ya kī suka fāra fáda ; suka čē saí su tafí ga alkālínsu kána su bāši túkūniān tābānsa ; ya čē, ku tafó mu tafí. Da suka tafí suna íssa ga māsallāčīn Lārabāwa, da Lārabāwa da yāwa zámne dagá nán, Abega ya čē másu : ba na tafí wóni wŭri ya fī wónan. Mútāné Lārabāwa da suna gánēsu suna žān Abega šina žānsu, suka tambāyēsu, mī ya farú ? Suka čē, bāyīn Fŭlāni nán, mun gánēši šina šān tāba, da sārīkīmu ya čē,

kōwāne na *šān tāba* mu *kāwōši garēsa*. *Lārabāwa* sunka *čē*, *wōnga mūtumé* *Anasāra ne*, *ši ba ši sáni* ba ku ba ku *sōn tāba*; ku *bērši ya tafī*, ku *bāši túkūniānsa*. Da ya *záka gídā ya fadā múná*; muka *yī dāriā*, muka *čē* : *kaí*, ka *kúsa zūa ga číkin dākin dūfu* na *Fūlāni*. *Fūlāni* *én* sun *gáni* *Absonāwa* suna *šān tāba* ba suna *tábēsu* ba, *én* sun *gáni* *Ba-lārabē* na *šān tāba*, ba su *tábēši* ba, *ámmā* *én* sun *gáni* *dān Timbúktu* *šina* da *túkūniān tāba*, *saí* su *žáši* ga *alkālī*. *Kadán* kana *sō* ka *šā* *taba* *dagá* *Timbúktu* ka *šā* *tāba* *dagá* *číkin gídān-ka*, *kána* ka *fíta*.

Gīširin Timbúktu.

Gīširin Timbúktu *šina* da *kyaú* da *zāki*. *En* ka *daúka gállo gánīnsa kāmān mādūbi*. Ba suna *gína gīširi* ba ga *Timbúktu*, *saí* *nēsa* *dagá* *nán*; su *kē* *kāwō* su *kāmān kántu* (*kántu kāmān kaín gīširi*, *wódānsu dāni biú* da *šāši*, da *fādīnsa dāni biú*, *ámmā* *šina* da *naūyi*, *kāmānka číka žíka* da *kāsa*). *Kámadá* suna *kāwō gīširi* ga *Timbúktu*? suna *lábda rākūmā* *dagá* *čan*; *bābu kōmi* ga *bāyānsu* *saí* *gīširi* da *abin* *čí* da *rūa ačīkē* *dagá* *číkin zāka*, da *kadán* su *záka* ga *číkin garín* *Timbúktu rākūmān* da na *gáni labče* da *gīširi* suna *fī árbaín*. Da suna *yīn wākānsu* *har* su *šīde* *gīširaí*. Su *saíšiēsu* ga *číkin Timbúktu* ga *fātake*,

kadán sun záka suna sāye su tafi ga wóda kása su sāyēs.

Mútānén Gōnša suna kāwọ fārin gōrọ da yāwa ga Timbúktu ; suna da ārahá ga cíkin Timbúktu, ámmā da čāda ga cíkin Haúsa, don ba mu ke kúsa ga Gōnša ba.

Gūrásan Timbúktu.

Da gūrásan Timbúktu suna da dádín čī. Kana čīnta bābu kōmī ; én ka sọ ka sā ga cíkin rōmuā (rūan nāmā), kadán suna gássa gūrása suna yīn wóni abú kāmān akūrīken kāži da kása, da ga kálkāšīnsa su fūra wūta, da su sā gūrása dagá bīsa, háka suka gássāta har ta nīna.

Suna da wóni háki, sūnānsa burgu. Dāwakī suna sọ čīnsa kwaráí ; mutāne kuá suna čīnsa, don šina da zāki (sāki). Da yāwa dagá cíkin rūan Timbúktu ; da mútāné su kan yi rūan burgu da ši, šina da dádín šā. Hákanán na žī, ámmā ban šā ba rūānsa, na čī kārānsa.

Na gáni Kāsuān Timbúktu énda suka saida nāmā dabám, da itātuā dagá nán na fūra wūta da gūrása, da wódānsu abú da yāwa bámda wódānan. Da kāsūām bāyi kuá dabám ta ke. Da na tafi na gáni bāyi dagá nán, yāra da mázā, da mātā da diānsu, ámmā ba da yāwa ba na gáni kámadā ga cíkin Bornu, kana gáni dārī ga wūri daía.

Kadán suna gína gídā suna yīn kāsa būrugúše-būrugúše, su sāsū ga číkin ránā har ránā ta kēkašēsu kána su daúka su gína gídā ; ámmā nī ban gáni ba kámadā suna gína gídā.

Sidel Bokayi (Sheik Bokay) ši mútum nāgarī ne da hánkalī ga yīn kōmīne. Ší ba īya sō ya zámna ga číkin Timbúktu, wótakīla don šina da dūkiā, rākūmā, da dāwaki, šānu da žākaí šina da su. Da mātāsa daía, da diānsa úku, wódānda na sáni māzā. Su dúka úku suna sōna, nī kuá ina sōnsu, ámmā biú, daía ina tamáha šēkarūnsa biál, da daía úku. Dān babá ina tamáha šēkarūnsa ša fúdu, ámmā ba yānzū ba, da kānōnīnsa biú šēkarūnsa fúdu. Ámmā iyālīnsa da dūkiānsa suna zámne bāyā ga Timbúktu, da suna da lēma. Ámmā diā nán nāsa biú kánanā ; ga wóni lōtu ba su sō su čī tūōnsu, kadán nī ban záka ba. Da suna sō én daúkēsu ga wāyana mu tafī wórīgīn dōki ; suna yīn magánān Arab, da nī kuá ina yīn māsū magánān Arab.

En muna zámne ga číkin garī su kan kāwomu-ná tūo ; da én házin dōki ya kāre Sidel Bokayi ya fadā muná mu fadā māsā, don ya bāmu kārī. Da muka tafī ga gídānsu na dāži, čán mu kan sāmēsu suna wórīgī da mūrna ; da abínči, mun gāži da čī. Kōyaūše mun záka nán suka káššē muná rāgo kō sāniā.

Tún da muka zámne dagá nán bābu dādi țákāni

Abd el Kērim da Fūlāni, don̄ ya kī ya kāwa mūsúlmi, suka čē su káššēši, kọ ya bāsu dūkiā. Ámmā Abd el Kērim ban tamáha ba šina da dūkiā da yāwa, saí, don̄ sun gáni babán sándūki, ɥayinsa da dāni biú bɣsa ga kāsa, fādīnsa dāni biú, ámmā su biú ne da kǎnǎnā. Ámmā tún da muna zámne wōšīē ga bāyān Timbúktu muka žī kídín támbéri ránā dúka. Da ga ránā nán Timbúktu ya čīke da dōkin Fūlāni na-gabá (enemies) Tún da muna zámne dagá nán, ina tamáha wóni mútum ya záka, ya fadá muná Fūlāni dagá Timbúktu suna sọ su daúke kāyān Abd el Kērim. Da muka čī tūo, da mǎraēče, kámadā ránā tana zūa fāduā, Sidel Bokayi ya tǎra Absonāwa, ina tamáha sun yí dāri biú kọ dāri úku ; wódānsu bɣsa dōki da māži da gárkuā, da wódānsu kāsa da māži biú da garkuā. Da mu kuá muna šīriā bíndigā ; hákanán muka fíta ; da nī ina bīnsu dagá kāsa. Da Sidel Bokāyi šina da bíndigā da bāki biú, da Abd el Kērim šina da bíndigā da bāki biú, da gāšīeria bíndigā da bāki biál, da wódānsu biú ga bāyān dōki āratāye ga wūyān súrdi daía ga wōšīē nán da daia ga wōšīēn cán ; da báruānsa da bíndigā, da nī, ina da māži ; da fāri ina da kwōri da kibāú īširin dagá číki da bāka nāgarī. Da Abega ya kǎriā bāka, šina daúka māži. Tún da muna táfiā muka gāmú da tārɔn Arab da bíndigā ; suka čē muná : mu yi sámri ga garí. Da muka záka kúsa ga

Timbúktu rānā ta fādi, da wāta šina bāda hāske. Muka gāni tāron Fūlāni suna yīn wākānsu da káde-káde ; nán muka sábkā ; muna nēsa dagá garēsu, suna nēsa dagá garēmu. Tún da muna zámne dagá nán Abega ya fíto dagá cíkin Timbúktu, da bīndigā āratāye ga wūyānsa. Fūlāni suka gánēši, suka sō su fadā ši, ámmā sunka hāna žūnānsu ; ámmā ba ši da albarús, ko dūšim bīndigā, saí kārife da naūyi bīsa ya kafādānsa ; én sun fāda bīsa garēsa su čáinyēši kāmān kūra dān ákwia—ya záka garēmu da guđu, ya čē : Énna Abd el Kērim ? Na čē, ga ši čāna aṭāye. Da Abd el Kērim ya gánēsa ya yi mūrna, don ši nāmīži ne da kārifi. Īna tamáha ya bāši dūšim bīndigā da albarús.

Tún da muna zámne dagá nán mútānén Fūlāni biú suka záka suna sō su gēwoye sánsānimu ; ámmā da Sidel Bokayi ya gánēsu, ya tambāyā : én su Fūlāni ne ? Ámmā da sunka žī háka suka būge dōkīnsu, suka yi sūkuā suna sō su tafī ga sánsānīnsu, ámmā Absenāwa suka tariēsu ; dai-ānsu ya yésdā bīndigā, da daíānsu ya fādi da dōki ; da ya tāši ya mánče bīndigānsa ; saí šina sō ya čéče rāínsa ; Absenāwa suka daúka bīndigōgi suka kāwōsu a Sidel Bokayi. Ya daúkēsu ga hānūnsa. Da Fūlāni sunka gāni ba zāsu sāmún nasāra ba, suka čē : suna sōn bīndigōgīnsu ; ámmā Sidel Bokayi ya čē ; na kī bāku, én zāku

fadá garēmu. Ámmā suka čē, ba zāsu su yi fadá ba, saí dádi. Ámmā Absenāwa suna sō su yi fadá, don su mútāné kāmān wūta ga fadá. Kadán sun būga gárkūnānsu tana yīn kāra kāmān bīndigā. Sidel Bokayi ya bā ga Fūlāni bīndigāsu ; suka dāwoí ga garí.

Ámmā da suka tafí kúsa ga gídāmu na Timbúktu sun hálba bīndigā da yāwa, da suna žēfa wūta ga číkin gídā ; ámmā bārān Abd el Kērim, wónḡda ši ke sō, sūnānsa Gutrumi šina dagá číkin gídā, ya yi fūši ; ya čīka bīndigānsa, da zāši hálbawa ; wóni mútum, sūnānsa Ali, šina hānaši ; ámmā ba ši žīnsa ba, saídaí ya hálba bīndigā, ya čēga Ali : Fūlāni suna tamáha mu mātā ne ? Kadán ba mu ṭāya ba kāmā nāmīži, sū rēnamu. Muka dāwoi da dēre nán zūa ga gídānsu na dāži. Ámmā nī na gāži da gúdu kāsa ; ámmā na yi kūka ; saí da suka daúkēni bīsa ga bāyān dōki. Makārin fadāmu ke nán dagá Timbúktu.

VI. Kaí na šída.

Bérin Timbúktu anadāwoyā ga Sōkotu.

Da muka zámna dagá nán, ina tamáha mun yi wātani tókos, kána muka fāra šīriā kāyāmu dagá Timbúktu ; Abd el Kērim ya daúkē kāyānsa dúka ga číkin babān sándūki fúdu ; ya sā kāyānsa ga

ćíkin kaíwa ; muka fíta ga Timbúktu lāfiā ; mun yi mūrna da gōde Alla. Muka záka ga lēman Sidel Bokayi énda iyālin sa su ke wōše ga fīli. Da mu ke kwāna dagá nán da sāfe muka yi lābdun rā-kūmā. Da mūtāné da yāwa tāre da mu. Sidel B. ši da kānsa ya yi muná rākiā, táfiā kwāna gōmā.

Da kwānaki nán dúka saí muna yāwo ga ćíkin Asbenāwa, da kōénna mun záka da mun šīda suna káššé muná šānu, mun ċī nāma har mun gāži. Da mūtāné da yāwa suna tariē Sidel Bokayi, don ši dōra hānūnsa bīsa ga kā'nsu, da ši yi másu āduā ; da wódānsu kuá suna ċīka hānu da kāsa, da ya sā hānūnsa ga kāsa da hānūnsa, da ya yi másu āduā.

Mātā Asbenāwa wódānsu arāme, da wódānsu da kyaún kibba ; ámmā wódānsu suna da kíbba ta fāye kā'nsu. Mātā Absenāwa na gāni dayāwa, da zāni én fadā máka kāka kíbbasu ta ke. Máče daía da na gāni dámsēnta ya kúsa fīn ċīniāta da gírīmā. Ámmā ba na sō ba én sāmú mārī dagá garēta, don én ta mārēka, énda ka fādi, ba ka tūna ba ka tāši kumá. Da žīkīnta ya yi mūtumé daía da yāro, da ċīniōyīnta sun yi žīkīna da gírīmā. Diāsu daía na gāni kumá šēkarūnta, ina tamáha, gōmā, tana da kíbba ta kusá kāmā uwāta. Kadán suna hāwa bīsa ga žāki saí su kāwo tūrūmi kána máče ta hāwa bīsa ga tūrūmi, da ta zāmna ga bāyān žāki. Ámmā žākaínsu suna da kārīfī ; suna táfiā

da žākí biú ; én žāki nán daía ya gāži tana hāwa
bisa ga wónčán žāki ; tún da wónčán šina fūtawa,
wónan šina fāra gāžīā ; wónan na gāni da īdóna ;
én ka tafí Absenāwan Timbúktu, ka sāmú mātā
nán kāmān dōrinaí. Ba su da kyaún gāni kō kā-
dan ; ámmā mātān Haúsa sun fīsu da kyaú ; ba
sábadā mūtānén garína ne na čē háka.

Mātān Absenāwa nán wódānda su ke da kíbba
suna čīn námā, da šā nōnō ; suna da nōnō dagá
čán kāmān rūa. Tún da suna kánānā ūwāyēnsu
suna dūrasu da tīlas. Ámmā Ábsenāwa mūtāné
nāgarī ne én ka sán'su, ba kāmān Fūlānī ba ;
saí kadán ka sāmēsu ga číkin dāwa gānīnsu
abinṭōro ne.

Da muka záka ga wóni wūri kumá muka šīda
kúsa ga bākīnrūa. Dagá nán akoí dōrinaí da
yāwa, ámmā dāwakīnmu ba su sōn gānīnsu, da
su kuá, én su gāni dōki ba su sō ; su sā kā'nsu ga
číkin rūa, ámmā žīkīnsu dúka šina ga číkin rūa ;
da suna yīn kurūrūa su ṭōrāta dāwakī ; da én
dāwakī sun žī wónan kāra suna gúdu, su šīga ga
dāži ; da wódānsu suna čīra īgiā. Da na gāni
dōrinā úku suna fadā dagá číkin rūa ; na gāni
šīda, kō bókoi sun fīta kā'nsu. Da Abd el Kērim,
ya daúka bīndigānsa ya hálba zūa garēsu ; ina
tamáha sāo úku ; da wóni ársas ya kētārē rūa ya
fāda ga kálkāšin lēma énda mūtāné su ke zámne ;
da sunka gāni kūra ta tāši suka daúka ársas,

ámmā ba ši šīma ba kōwa, suka kāwo ársas ga Abd el Kērim, ban tamáha ba sun čē mása kōmi, saí sun gōda mása ársas.

Da muka tāsi dagá wūrí nán muka záka ga wóni sōfon bīrni; wūrí nāgarī ne; suna da kīfī da yāwa. Da muka tāši dagá wūrí nán, kō da muka wúčē mākārin Absenāwa, kána Sid el Bokayi ya bērmu, ya dāwoí ga Timbúktu.

Tún da šina tāre da mu muna gánīnsa kāmā muna ga čikin Tímbúktu; da mun žī taúsāyén rābu da ši. Ya yi nāgarī ga kōwānēnmu dúka. Da mútumé nan ya yi kámadā abín da Isa ya čē: ši wónḁa ya bāda rūan saínyī ga almāžirīna daía sábadā sūmāna, ba ši rássa biānsa.” Ámmā tún da ba ši tafī ba, ya sā māaíkānsa biú su tafī gabá garēmu. Dagá nán muka záka ga wóni wūrí kúsa ga bākīn rūa, muka šīda nán. Da dēre ya yi muka žī abú dagá číkin rūa kāmān žīrigī na zákuā garēmu. Na čē ga wóta máče: wónun žīrigī ne, ámmā ta čē: dúmmi nán ya fī žīrigī. Da šīma kādāni muka gání dōrinā čē; ta fītó dagá číkin rūa tana zūa ga kīwokyo, kūwo). Sāmārī suka čīka bīndigānsu; dōrinā ta tafī nēsa dagá rūa; muka bīta dagá bāyā; da ní ina da sándā da gāšīerīā. Mútāné biú suka tafī gabānta, da mu šīda muka ūāya ga bākīn rūa, da daía na biún čan ya halbēta, ta fādi, ta tāši kumá ta wó gúdu (ta yi) zūa garēmu. Ámmā wāta fārifet bīsa ga kaímu; da muka

gáni tana táfiāwa mun fāra žā da bāyā ; da ta yi kúsa suka halbēta da bīndigā, ta sō ta ṭāya ta yi fadā. Na žēfa sándāta na gúdu, ban ṭāya ba. Ta šíga ga cíkin rūa, muka dāwoí ga lēmamu.

Muka tāši dagá wūri nán da dēre, kána muka íssa ga garí énda muka šíga ga cíkin žīrigī dafāri. Da muka tāši dagá nán muka záka ga Sai (Saye) garin da muku šíga ga žīrigī dafāri. Dagá nán na žī wóni mútum šina sō ya káššé Abd el Kērim ; wóni Sārmāyī ya čē mání, ší ya sání magánān Anasāra. Ba mútāné da yāwa muka žī suna yīn magánān Anasāra, saí daía dagá cíkin Timbúktu ; ši mállamī ne, ámmā ši mai rāgaítu ne, ya čē ši kāramī ne tun da ya tafī ga wōšīēn Anasāra, šina yīn magánānsu dafāri, ámmā yánzu ya mánče, mútum nāgarī da kyaún gáni, ámmā mūgun hálli.

Da muka tāši dagá Sai muka kētārē gúlbi, muka záka ga wóni garí, ši ke kādañ nēsa dagá Sai ; nán muka kwāna. Da muka tāši dagá nán kuá kwānaki da yāwa, kána muka íssa ga Góndu. Da mútāné wódānda suka sán'mu sun yi mūrna, da mu kuá muna yīn mūrna, don mun záka ga īyākān Haúsa. Dagá nán kuá, ina tamáha mun zámna kwānaki fúdu. Gídān da suka sāmú ba gídā ba nāfāri da muka šīda da muna zūa ga Timbúktu ; ámmā wónan gídā da suka sāmú šina da dādi, da šina da dándālī. Suna da itātuān Kūka dagá nán da yāwa. Žīkin itāčen Kūka daía šina yīn mútāné

tālatin ; ámmā Kūka ba ta ɬāwo kāmān Rīmi, sai tana da gírīmā ; tofōnta mu kan yi mīā tana kēkašę ko daínya. Diānta suna da gírīmā. En ka daúka daía hānūnka biú ba su tábā žūna, en ka sāsū dagá ɬāka ; da ɬaínta kāmān dāmšin mútum. Ámmā wódānsu sun fī da ɬāwo. En ka tábā diānta, en kaíkaí na bāyānta sun tábāka, ka yi sūsān žīkīnka har ka gāži, ámmā ba ta yí máka kōmi. En ka pássa daía ka sāmú číkīnta farí fet kāmān nōnō, da ga číkīnta kuá akoí wódānsu diā, su ne ka ke čī, ámmā da ɬāmi, wódānsu ba su da ɬāmi. Da muna da wōni abú, sūnānsa dānkālī, žīkīnsa jā da ɬāwōnsa dagá wūyān hānū ga yāsāka maiɬāwo, da fádīnsa kāmān yāsā úku, kọ fúdu šina da zāki, kadán andáffa, da tápši kuā ; ina sōnsu kwaraí. Wótakīla Abd el Kērim ya dāndānāsu, ko ba ši dāndānā ba, ban sáni ba.

Da muka tāši dagá nán muka záka ga wōni garí, nán muka šīda. Da kāsuan garí nán mútāné sun záka čīnta. Sīliān alharēni da yāwa ; rīgūnā da farí ; šānu, nōnō da mai ; itāče ka sāye ga fūra wūta da yāwa. Kāramā kāsua če, ámmā ačīke, da itāče da gírīmā dagá nán. Da muka fíta dagá garēta ban sáni ba wōni garí muka záka, da wōni garí mun bėrsi, da muka íssa ga Sókotu.

Íssa ga Sókotu fítowa dagá Timbúktu.

Da muka záka ga Sókotu kumá muka šīda ga

wóni gídā ba nafāri ba. Ina gánin wūri ya sāwoyā, don dāmānā ta záka. Hāzi da čiāwa dúka suna gírīmā. Wōšīē énda muka šīda dafāri ban sáni ba ga wóni wōšē šī ke. Da muka fíta ga Sókotu muka gāngārā ga kálkāšin duāsa, bābu dādi ga rākūmā ga šīda ga kálkāšin túdu da su. Da muka šīda ga kálkāšin duāsa kōrāmā ta hānamu wúčewa, don dafāri da muka wúče ga cíkin bāsara, ámmā yānzū rāni. Muka šīde kāyā dagá bāyān rākūmā akasā su ga cíkin žīrigī ; háka muka yi mu dúka muka fíta. Da wūri nán ba šī da kyaú ga rākūmā. Én kāfān rākūmī ta šīga ga cíkin tābó dúka tana šīga, da en zāši fūsāta, kadán ta fíta ta kan būge kāfāsa daía, hákanán ya fādi da kāyā. Tún da muna zámne dagá nán rūa ya záka bīsa garēmu, ámmā ba mu kúlla ba da rūa, don mun sābe da šī kāmān kīfi ga cíkin gúlbi. Muka bér wūri nán muna táfiā ga cíkin házī da šínkāfa har muka záka ga Wūrnū ga sōfon gídāmu. Da mútāné sun sāmēmu da mūrna dagá nán. Na sō én zámna ga cíkin Wūrnū ya fī Sókotu. Da itāčēn ábdugá sun čīka wūrāre dagá wóta kōramá. Kúsa ga Wūrnū suna da wóta kōramá, nán mútāné su ke kāmā kīfayē, da mātā suna daúka rūa dagá cíkin tūlu su dōra ga kā'nsu, su záka ga gídā. Tún da muna nán na žī akáče : Káda kōwa ya tafī ga bākin rūa nán gōbe da sāfe har ga šā(n) rūan dōki ; don yāyān rūa suna wúčewa ; hákanán kūa

bābu kōwa da ya tafi har ga hānši (kō šā rūan dōki, rūnan t́aka ke nán) na támbāyēsu : Dómi mútānē káda su tafi ? Suka cē : én ka gáni yāyān rúa ka mútu : Suka cē : suna da t́awōn gāši, ámmā su gāšīēru nē.

Tún da muna zámné dagá ćikin Wūrnū kumá wódānsu suka kāwọ labāri ga sārīkī Alīyu, kọ sārīkīn Sókotu, suka cē : Ga fātakē sun šīda kúsa ga Gawasu. Sārīkī Alīyu ya aíkē yāyān-yā-kīnsa da galladīmānsu; ya cē másu; én su mútānē na lāfiā nē, káda ku tábāsu, ámmā kadán mútānēn gábā nē, ku daúké kāyānsu. Hákanán suka fíta da dēre, wāta na bāda háske. Da suka íssa garēsu. Wótakīla sun támbāyēsu, kọ ba su támbāyēsu, bān sáni ba, ámmā sun daúké kāyānsu dúka, suka kāwọ ga Wūrnū. Da sāfiā ta yi kána suka sáni su mútānē da lāfiā nē, fātakē māsutáfiā ga býrnin Kānu. Sārīki, Alīyu, ya cē ga mútānēnsa : kōwānē da ya daúké kāyānsu ya kāwọ ya bāsu; hákanán suka kāwọ kāyānsu dúka, suka fíta dagá Wūrnū.

Da muka tāši dagá Wūrnū muka kētārē kōramā muka záka ga Góndi. Kífi da yāwa dagá nán. Nán muka yi gúzuri. Da muka tāši dagá Góndi muka šiga ya ćikin dāži; mútānē da yāwa tārē da mu, ámmā da kwānaki ša fúdu sun yi, muka íssa ga býrnin Kānu.

VII. Íssa ga býrnin Kānu.

Býrnin Kānu garín yāyā yẹ (yẹ-nẹ). Ámmā wódānsu mútāné su kan čẹ : Býrnin Kānu garín yamātā, doñ diānsu suna da kyaú. Zákuāta tafāri kẹ nán ga číkin býrnin Kānu.

Býrnin Kānu kōwóče sāfiā Abd el Kērim da nī mu kan fíta ga wóta kōfa muka gēwoya, mu šigo dagá wóta kōfa. Bāyām býrnin Kānu suna da gōnakī da yāwa, da suna da rūkukī, da suna da kōramā da yāwa ga bāyām býrni dagá wóni wōšīē. Kōfam býrnin Kānu, ina tamáha ša fúdu. Da gínam býrni šina da ẓāwo ; aṅgínāši da yímbu. Da suna da gōndan mazar. Gōndan mazar tana da ẓāwo, ámmā ba ta da ẓāwo kwaraí ba ; diānta sun kúsa kaín mútum da gírīmā ; én ta nīna ba já ba ta kẹ, ámmā žīkīnta kāmān wóta irin kabēwa, ba čáñwa ba ; én ka pássāta tana dazāki da tápsī ; fātānta ba ta da kābrí. Da akoí wóta irin gōnda kúá, ámmā bamu kīrānta gōnda mazar, saí gōnda ; itāčēnta kāmān kaín mútum, tana gírīmā-gírīma ga číkin dāži ; ba ta kōwónẹ ba ta kẹ ; ámmā wódānsu sun fī mútum ga ẓaí ; tōfōnta ba ta da gírīmā ya fī hānūn mútum. Én diānta suna kāññā čáñwa su kẹ, én su nīna já ; ámmā wódānsu har suna nīna čáñwa su kẹ ; én zāka ka čīra diānta ka yi hāñkalī da mačīži, doñ mačīži da kānsa šina sōnta, háka-

nán kuá zūnsāye. Gīrīmān diānta kāmān ċibirin kāsā ga hānū ; da ga ċíkīnta akoí diā babāku.

Da akoí wóni itāċe sūnānsa lēmu šina da tāmī ; kōwōne dān Haúsa šina sō lēmu ga ċíkin alẓīfūnsa ; suna sō šān lēmu ; wódānsu da gīrīmā kāmān gōndan dāẓi, ámmā wódānsu-kānānā.

Býrnín Kānu dagá ċíki suna da wóni dūši sūnānsa Dāda. Tún da ba ka gāni ba býrnin Kānu ka na gānin kānsa. Ámmā én ka zámna kúsa da ši, én rīgānka fāra ċe tana sāwoyā kāmān ka ċī gōro ka zūba býsa garēta. Da na ẓī ga mútānén Kānawa, mútumé daía, mútumén Inliz, ya zāka nán, ya ċe ga sārīkī šina sō ya fītásda sināria dagá ċíkin dūši nán, ámmā én ya fūtás yūñwa ta šíga ga garí nán. Sārīki ya ċe : én yūñwa ta šíga ga garína, kadá ka tába dūši nán, ka bérši ya zámna. Kāria ko gáskiā nī bān sáni ba ; abin da na ẓī na ċe ; da ši ne makārinsa.

Ga wōšiēn Bala bābu gídāšé saídaí fīli ; ċiāwa ta fíta ga ċíkin garí ; rākūmā, šānu da ẓākaí suna kūwo dagá nán : da bāyi suna yénkan ċiāwa su kāwo ga gídā. Rūa da yāwa ga wōšiē nán. Dagá ċíkin rūayē kuú suna kāmā gaíwa. Én ka kāmā gaíwa ka yénke kánta, da abūbuā na ċíki dúka ka fūšīesu, ka zūbas ; ka tūrēta ga itāċe maiṭīni, ka kaffāta kúsa ga wūta, én ta ẓī wūta ka gēwoyāta, ka zūba gīširi, bérkōno kō taúši da dūsa ; ka zūba dúka garēta ; tún da kana yīn zánċe da abōkīnka

ita tana gássuā ; kadán ta gássu ka āžēta har gōbe da sāfe. Da sāfe én ka tāši ka ƙira wōzēn wūziā, nán ne dádinta ši ke ; ámmā žikīnta dúka da dádi ba kāmān wūziā ba. Da bābu kašši dagá žikīnta, sai daía ya tafī ga bāyānta, da én ban čē ba kārīā hákōrānta kāmān na mútum. Sāo daía ta káma yāsāta har ta kúsa pásše fāričina ; ámmā ba ta da káffa kāmān kādō ko kifī, saídaí wódānsu abú da ƙāwo kāmān hāki ga žikīnta biú ga žikī, da ina tamáha kuá biú kuá kúsa ga kūnēnta. En rāni ya yi ta kan síga ga čikin tābo, da wūrin da ta kwānta ba iya ba kēkášewa. Tana nāde žikīnta kāmān mačži, da ba ta da abú da zāta čī sai ta čī wūziānta da tābo, abín da ta ke čī ke nán ga rāni har dāmānā ta záka. En dāmānā ta záka ta fíta dagá čikin rāmi, ta kāmā kāmānān kifayē ta čīsu ; hákanán ta ke čīda kānta ; wódānsu da gírīmā kāmān kábrin mútum, ém ba ta fī ba da gírīmā ; da tana da ƙāwo ya fī šāšin kāmu.

Da ga čikin rūa muna káššēta da māži, ámmā ga čikin tābo muna gínānta da fántāriā. Wūrin da gaíwa ta ke, kana žín čīwūki, da wódānsu mútāné kuá, na žī, ga rāni, én suna wúčewa, kōda ba su žī ba čīwūkin gaíwa, suna gāni énda ta kwānta, ámmā ba mútāné da yāwa ba, sun sání háka ; kāsa tana sāwoyā énda ta kwānta.

Kāsuān býrnīn Kānu.

Kāsuān býrnīn Kānu tana da gírīmā. Akoí sa-bīra, tākálmin Kānāwa, tándún kólle da kólle, bérkōno, gīširi, námā, itāče, rīgā, zānē. alhārīni, mārokāci ko madūbi, sīliyan alharīni, tákobi, al-lēwa, šānu, rākūmā, yāyan itāče, māsa, házi, gídān alūra, alūra da kānta, bānta na yā-māta, duāsu da tākánda.

Makāfi da māsugāni dúka āgarwoyēsu ; kāsua ta čīka. Kúsa ga kāsua akoí babān fadāma, ko īdōn rūa, šina dagá tákānin garī. Ga wōni lōtu ši kan čīka kāmān zāši páššawa garī ; ámmā sun tāra kāsa kúsa ga bākin rūa, káda ya šíga ga kāsua. Rūa nán (dúka) suka čē anrufēši da tāsān kārīfe ; én ba su yi ba háka garī ya pássua, háka na žī. Na gāni kuá rūa nán bīsa garēsa čīke da kaínua (some sort of plant like lettuce.)

Mārinān Kānu.

Én ka záka ga mārinān Kānu kana gāni mūtāne da yāwa ; wódānsu suna rīna alharīni, da wódānsu sārē, wódānsu suna rīna rīgā, da wódānsu na dūm-ki ; wódānsu na būgan túrkudī suna yīn wāka. Dagá nán ne aíkīn fāta da tūfuā na Haúsa nán su ke, da abú māsukyaún gāni kuá.

Da kāmādā zāsu rīna rīgā ke nán : suna gīna rāmi da zūrūfi gabá fúdu ko biál, wótakīla ya fī

nán. Su gérta číkínta da yĩmbu; kadán ta kēkašē su ɣira bāba su číkata da rūa kána su sā bāba bīsa garēta har ya kúsa ga šāšīnta; su daúka sándūna māsuɣāwɔ fúdu, su fára dáka bāba har ya fára žūni; su bérta kwāna, sù rūfēta ga kwānaki fúdu kɔ biál; su būdēta; su wánke zānē farí, én daúdāsa ta fíta, su sā ga číkin mārīnā. Mútumé nán da ši ke rīna zānē hānūnsa šina kāwa bakkí kāmān adāwa kɔ žūni. Ámmā en mārīnā ta fára zūfa ba ta da dādin kámši; háka mu ke rīna tūfafēmu.

Bāban garí.

Bāba, wūrin da bāba ke gírīmā wūri nāgarī ne; šina gírīmā kúsa ga bākin rūa da číkin dāžī; kūnēnsa kānānā su ke, ámmā én nīna jā da ɣīni, číkīnsu kānānā su ke; ámmā én su nīna jā, da ɣīni bākīnsu. Garīna ačīke ši ke da bāba tāre da ábdugā da bérkōno da tāba muna da su.

Akoí mútānē dabām dagá číkin býrnín Kānu: Lārabāwa, Absenāwa, Babāribārī, Nīfēwa, Fūlāni, Yārubāwa, Wadāwa, Adamāwa, da mútānē bāyi māsumagāna dabām da yāwa.

En ka šíga ga býrnín Kānu ka yi hánkalī ga kāyānka kānānā, don sun sáče tāsāmu tún da mu ke dagá nán; sun sā ga kálkāšin babān rīgānsu, sun yi yāwɔ da īta.

Suna da kwāria. Abín da mu ke šān rūa kwa-

ria ɕe : kwāria tana gírīmā ga ɕíkin gōnāki. Ašīpka
 irin dúmmā ; én sun gírīmā da su nīna aɕīrēsu ;
 kana yi da wódānsu gōra na daúkān rūa ; da wó-
 dānsu kana yīn kwāria, ka gérta ɕíkīnsu, ka fíta abú
 dúka, da kwāria ka yénke bāyānta nāgarī, ka sāta
 ga ɕíkin dākīnka ; kadán kaí sārmāyī ne ; da wó-
 dānsu irin dúmmā kuá suna gírīmā ga ɕíkin gídā,
 kana iya dáffāsu ka ɕī, tún da ba su kōsa ba, én su
 kōsa kana yīn laddaí, da ka yi gōra kārāmī
 wónḁa zāka ɕīkēši da furá kō rūa, én zāka táfiā ga
 ɕíkin dāži, ka daúka tāre da kaí.

Da suna yīn fíta kuá ga Kānu. Da ina fadā
 máka kámadā su ke yi.—Ka daúka kārīfī, (ši ne
 babān tūkūniā) ka ɕīkaši da rūa, da ka zūba tōkan
 kārā kō tōkan itáɕe, ka dāmma tōka nán kána ka
 daúka fíta da tana da gāši, kana sāta dagá ɕíkin
 kārīfī nán da ši ke da tōka ; kadán ka bēri ta
 kwāna sāo daía kō sáo biú, ka fitás ; kadán ka fitás,
 kadán ka tábāši, da gāši ya tūše, kō ya jīre ya rábu
 da fíta, ka daúka ka kaí, ka šimfūtāta ga bīsa itāien
 šīma wónḁa mu ke ɕēwa, mašīmi, da magánān Haúsa ;
 da ka rába itáɕe kārāmī, sūnānsa dān mašīmi ; ka-
 dán ka šimfūta fíta nán bīsa ga itāɕen šīma, da ka
 dúrgusa bīsa da fíta nan, da ka daúka dān mā-
 šīmi, ka rīkēši da hānū biú, kána ka fāra yīn šīma ;
 kadán ka yi šīma ya kāre, ka tafī ka wánke fíta
 nán, da ka dákka bāgarūa (sūnān wóni itáɕe da
 šina da dīā), ka zūbāta dagá ɕíkin kārīfī ; ka zūba

rūa bīsa garēta, kána ka zōmā fáta dagá cíkin kārīfē nán, ka rūfē ka tafī ; kadán ka kwāna ka záka ka ganí ; kadán ka ganí fáta nán ta sāwayā, kadan ka ža tana da kārīfī, káda ka zōmāta dagá cíkin bāgarūā, ka tafī šaínyāto, kadán ka šaínyāta kēkašē ka zūba máta mai, ka múrsāta har ta yi tápši. Kadán ka žī tana yīn kūka, bāgarūā ta īšīēta; kadán ka múrsāta ka gani kōwōnē wūri šina da tápši da mai, ya īšīēsa. Ka tafī ka yi žīka, kadán kana sō; kadán ba ka sō ba ka yi wálki, kọ ka āžēta dagá cíkin gídānka, ta kāwa fáta ke nan, kadán fáta a kē yi, mu kē kírā sūnānta, kīrigī.

VIII. Kaí natókos.

Issa ga Kūkawa.

Da muka fíta dagá býrnin Kānu, ina tamáha mu yi wāta kọ ya fī wāta, muka záka ga Kūkawa. Da mútānē da suka gánēmu sun yi mūrna, suka čē muná, mun žī da kuna ga cíkin Timbúktu ańkáššēku ; muka čē, ba mu mútu ba, ámmā mun šā wóhálla ga cíkin Timbúktu.

Býrnin Kūkawa ačīkē ši kē, ámmā ba da gírīmā ba kámān Kānu. Garín Kūkawa bāyān býrni, ba ka gánīn kōmī sai káššīn mútānē, kaín mútum, da kaín dōki, kāsúsuān žākaí suna čīkē ga bāyān garī. Garín Kūkawa, ina fadā gáskiā, garín bāyi nē. Da mútānēn Bornu, kọ mállamaí, da suna gáni ba

su sāmú rŭa suka čē ga sārīkīn Bornu, én mŭtāné su daúke kāsúsuā nán dúka, da su bízneŭsu, mu sāmú rŭa; hákanán kuá suka yi. Ga šēkāra nán sun sāmú rŭa da yāwa.

Kāsuān Kūkawa.

Da ga Kūkawa suna da kāsua biú ko úku. Daía ga číkin garí, da biú a wōše. Ámmā daía ta fīsu gírīmā. Su kan čē “Kasugu kurá” kāsua babá ke nán; da ta číkin garí, su kan kírā “dŭria,” kārāmā kāsua; da wōta kuá tana da ga tąkankāni garugidda garufute, tana dagá tąkankānīnsu, ita kuá sŭnānta “dŭria;” abin da su ke da ga číkin kāsuaŭnsu ba dabám ba ta ke da ta býrnin Kānu, saí suna saída babán kīfi da kaŭwa.

Mátān Bornu, da na Timbúktu da na Haúsa. Mátān Bornu aíkīnsu daía ke nán da na sáni. Én sun daúka rŭa sun käre, su daúka furén tāba da gōro, su zámna ga kálkāšin énuā da saínyi, su fāra tąsägǎ furī ga hakōrānsu, kadán su yi jā su kāwa bakkī; kadán sun gōge hakōra biú dagá bīsa suna da farī kāmān nōnō; hákanán kuá na Haúsāwa, ámmā mátān Bornu sun fīsu ga čīn furé. Tún da ina fadī na abūbuān Timbúktu na mánče fadīn má-tānsu. Mátānsu wódānsu suna čīka yāsōsīnsu na hānū da sōba, saí yāsa daía ko biú, ámmā sōba nán wódānsu jān kārīfē da wódānsu farī, da wódānsu gánīnsu kāmān sināria; ámmā mátān Bornu suna

da wóni abú ga hānūnsu, ámmā da kyaún gáni; ámmā wódānsu anyīsu da kāsa, da wódānsu, da su ke sā ga yāsānsu anyīsu da hakōrēn gīwa, da wódānsu anyīsu da fātān dōrinā. Ámmā mātān Haúsa suna sō éñ sā kōlli ga idānūnsu, don ši sā idānūnsu žūnī.

IX. *Kai nanōna.*

Bérin Kūkawa zūa ga dāžin Sahāra, Tíntumā.

Da muka fíta dagá Bornu mūtāné da yāwa ba su sō ba mu bērsu. Tún da muka béri Kūkawa muka záka ga Yāo, ina tamáha kwānaki šída dagá nán zūa ga Bornu. Garí nán kārāmī ši ke; ámmā kadán ka záka garēsa kana sō ka yi gúzuri; kadán ka bérši ba záka gánin garí ba kāmānsa har ga wāta. Ámmā akoí gúlbi kúsa garēsa; gúlbi nán ši kan káffe ga rání kọ ga bāsārā, lōtun da bābu rūa, Bornu sun čē, “dūnia biē.” Ina tamáha mun daúke tāre da mu: kēkasášēn námā da dabīno, šinkāfa da gāri, házi, da zálkūnā čīke da rūa, abú da yāwa anadaúka bámba wódanán. Da wóni mūtum Tūbo tāre da mu, šina da bāyi sun kúsa žširin, da ši muka yi rāgaītu ga kowónē wūri. Ámmā wūrin da mu šída muna sāmú rīžīā; rúa nán šina da dādin šā; ámmā ga wóni lōtu kana sāmún zūnsuā ta mūtu dagá číki, da ta rūgba;

ámma ka šā rūa nán tīlas, don ba ka sāmú ba ya fī wōnan; muna tāši da sāfē tún da ránā ba ta fīta ba, da muna táfiā har ránā ta fādi; ga wóni lōtu muna yīn bérči ko aṅgašē tún da muna táfiā, ba mútāné da yāwa ba bīsa ga rākūmā, ko nī da kaína sai ina táfiā ga kāfāta, Ámmā ba mu sō ba mu šīda ga wūri da bābu rīziā. Da akoí zā-gabá tārē da mu, wōnda ya sáni wūri. Muka šīga ga wóni dāzi bābu kōmi saí raíraí, ámmā akoi čiāwa bīsa garēsa, da akoi garí dagá nán, kārāmī šī ke. Da mútāné nán ba su cīn kōmi sai námān dāri (ar da Arab). Ámmā wódānga námān dāzi da gírīmā da kībba da tawon kāfōni; kana gáni dāri suna táfiā gabádaí. Da muka béri garí nán ko unguā muka fara šīga ga cíkin dāzi; da híska na būsawa raíraí ya šīga ga idānūnka; ámmā muna da wóni abú da mu kē kírā rāwanī, wōnda én mun gēwoyē kā'mu, mu rūfē bākímu, don káda mu žī kīširūa, da dāmārā cíkí, don káda ka fāyē sō én cī. Maisōn-cī-da-yāwan-šā iyākāsa kē nán, kadán ba šī rāgē ba ga cīniā-cīnié, ko yāwan-cī.

Da muka záka ga wóni wūri raíraí ya rūfē rīziā saí da muka gína wóta kána muka sāmú rūa. Ámmā ga wóni wūri rākūmā ba su iya táfiā, don raíraí ya kāwa kāmān dūši gabá garēsu. Da na žī wódānsu mútāné suka cē: kana tūnkūdēwa raíraí, kána ka yi tūrūba ga rākūmī, ámmā mu ba mu yi ba, don mun sáni wóhállā; mu kan žā rākū-

māmu ga kálkāšin kōrammī, muna hāwa bīsa ga tūdun raíraí kādañ-kādañ, har mu hāwa bīsa garēsa. Dagá číkin dāži nán ba ka sāmún čīāwa da zāka kōñkōlē hakōrānka. Da kōwōnē wūri ka dūba ba ka ganī ba kōmī saí saūni da kan mútāné, na dōki, na rākūmī dúka agariwōyē ; dúka kīširūa ta káššēsu tāre da yūnwa. En mun íssa ga wōni wūri énda akoí čīāwa, mu kan yénkē mu dōra ga bāyān rākūmā, har mu íssa ga wōni wūri. Da wódānsu saūní kana gāni kaínsu táfiān kwānakī biál, da suna da gírīmā sun fī na wōšīen Timbúktu. Ámmā na Timbúktu, kadán anyī rūa, bāyā ga rūa, kana gānin gílḡīži suna fíta ; Tún da muna táfiā muka záka ga wōni garí dagá nán muka fāra mūr-nā da hálbān bīndigōgi, da ga garí nán akoí gīširī da yāwa, da ga nán nē su kē gína gīširi, ámmā mútāné Tūbu su kē, da ga nán muka rábu da abōkimu Tūbú, ya tafí ga garínsa tāre da bāyīnsa ; ámmā dagá wūri nán dabīno da yāwa, saí ba su nīna ba. Daga nán muka daúka dabīno tāre da mu. Muka šíga ga wōni dāži kumá ; ina tamáha bābu žā-gabá tāre da mu. Ámmā dāži nán čīkē šī kē da saūni, ámmā bābu raíraí da yāwa ; saí bārān Abd el Kērim šī ya sáni wōšīē kāna muka záka ga Gatrūni. Garínsu ba da gírīmā kwaraí ba. Su mútāné māsucīn dabīno su kē. Ina tamáha ba su da gōna saí da dabīno. Da ga nán kuā hārīo muka šíga ga číkin dāži, ámmā ačīkē šī kē

da raíraí kána muka záka ga wóni (wūri) garí kúsa ga Murzuk, dagá nán Gunsul (Consul) ya tārīēmu ; na gánēši ya tōsi Abd el Kērim. Ámmā da na gánēsa ban sáni ba mútumēn Inliz ší ke, don ya rīgūnān Arab, da bīndigāsa ta Arab. Da muka bēri garí nán muka záka ga wóni wūri, nán muka šīda. Da mārāēčē Abd el Kērim ya bāda ga kōwōnēnmu gurusgurus. Da ga ránā nán ne azúrūfa ta šiga ga hānūna. Muka tāši dagá nán da sāfe, muka íssa ga wóni wūri kuá nán muka šīda, ámmā anyī rūa ga mārāēčē nán. Da muka bēri wūri nán muka šiga ga Murzuk muka šīda ga gīdān Gunsul.

Da ga gīdān Gunsul akoí babān sāa. Sāo daíá, da ina zámne ga wóni wōšīē na gīdā na žī kāra, na záka én gáni, ámmā ban gáni ba kōmi; na támbāyā Gunsul, mīnēne wōnan da ya yi kāra? ya čē, záka ; da na tafí ya tabá wóni abú kārāmī, ya fāra kāra, na čē, abin mamāki ke nán. Ina tamáha ší mútumēn Inliz ší ke, ámmā ya sáni magánān Bornu ; da wódānsu Lārubāwa kuá suna yīn magána Haúsa, ámmā ba da yāwa ba ; ámmā akoí bāyīn Haúsa dagá nán. Da suna da yāyān-yāki dagá nán duka Lārabāwa ne ; wándōnsu kāmān žīka, ámmā farāren wándūna su ke, da rīgān gabá ja. Da suna da bīndiyā, sai mādūfā ban gáni ba, sai daíá da na gáni dagá číkín Kūkawa. Ámmā ga bāyān garīnsu kōwōne wūri akoi dabīno. Ba zāni čē ba

garĩ da gírĩmā, ámmā šina da dāma. Ban tamáha ba mun dāde ga Murzuk ya fĩ wāta kāna muka fĩta dagá nán; da Gunsul ya yi mámu rākiā; muka kwāna da ši ga wūri daía; hário muka tafĩ gabá ga wóni wūri kuá, da ga nán ya bérmu; da wódānsu mútāné suna tāre da mu kāna muka zaka ga Sōkūnā.

Sōkūna garĩ kārāmĩ ne, ámmā da mútāné Lāra-bāwa da yāwa. Mu ba mu šīda ba ga číkín býrní, ámmā wōše ga wóni gídā. Da ga nán rākūmĩ da žāki suna šān wóhálla. Suna da garĩkāye, ámmā ba su sāmú rūa ba, sai dagá číkin rīžīā, da ránā tana da zāfi. Kadán sun yi rīžīānsu gāba īširin ko tālatin kāna su tārās da rūa; da su dúmka gūga da gírĩmā; gírĩmānsa ya yi fātūnān ākuya biú, da, kadán suna sāši ga číkin rīžīā, su dārĩma īgoi ga rākūmĩ, da su yi kōrammĩ káman, zāka šīda kása dagá túdu, hákanán su ke yi da rākūmā nán da wódānsu žākaí.

Dabīno da čibirikiñkini, kābiēwa suna da su. Da muka bér garĩ nán mútāné úku ko fúdu tāre da mu, don Abd el Kērim šina da rākūmānsu, én su kaíši ga garĩn da ši ke zō, su dāwoyā da ya biāsu. Ámmā daiānsu yārō ne, gōni ši ke, ga hāl-bin bíndigā; ina tamáha ga kōwóče ránā šina kášše barēwa daía ko biú; da žīminā da yāwa ga číkin dāži nán, ámmā bai kášše ba daía, don sun fīši wāyo da ŭawon wūya.

Da suka k̄awomu ga garīn da z̄asu d̄awoi suka s̄ač̄i z̄ānēna. Dagá r̄āna nán na s̄āni L̄arabāwa b̄arāyi su ne. Kadán kana táfiā én kai maíwó-hálla ne, káda ka s̄o b̄er̄ci ; ka yi b̄er̄ci tun da akoí r̄ānā, da d̄ere ka yi h̄ānkalī da k̄āyānka; ámmā ém ba kai yi háka, su ȳénke w̄ūyānka k̄amadā su kan yi ga k̄āza. Su mútané masuzālumč̄i ne ; én ka b̄asu k̄ādán ba š̄i íssānsu, sai suna s̄on k̄āri ; ámmā su m̄āsu rowa su ke, kadán sun s̄āmú ab̄insu su ž̄ā n̄esa dagá garēka. Ámmā suna s̄o én h̄álba b̄in-digā ga č̄ikin h̄iska kamān yāra, én suna w̄orīgīn d̄ōki. Muka tafó ga w̄oni garī, ámmā s̄ūnānsa na m̄ánč̄e, ga č̄ikin k̄ōrammī š̄i ke, dagá nán da muka f̄ita suka s̄ač̄i t̄āsāmu.

Tún da muka b̄eri garī nán ban s̄āni ba s̄ūnān w̄oni garī gabá garēmu sai Tarābulus.

X. Kai nagōma.

Issa ga Tarābulus.

Da muka íssa ga Tarābulus na ga w̄ota k̄āsuā ga b̄āyān b̄irni da ȳāyān-yāki da yāwa, ámmā su dúka k̄úsa ga b̄ākīn ḡúlbi. Da na ḡāni b̄ākīn ḡúlbi na ž̄i k̄ārāyān z̄ūč̄ia, don d̄ādaí ban ḡāni ba háka ḡúlbi da ḡírīmā ; én r̄ānā ta t̄āš̄i kana tamáha tana fitawā dagá č̄ikin ḡúlbi.

Da muka š̄iga ga Tarābulus muka š̄iga ga ḡidān w̄oni Gunsul. B̄āyā ya Tarābulus akoi w̄oni garī

*kārāmī na bāyi wódánda akabérsu dā, da ba su
īya kōmawa ga garínsu. Da kāsuan Tarābulus ta
fī kāsua dúka da na gáni dagá wūrin da na kaí
kāfāta. Da mūtāné babāku suna čē mání: záka
táfiā ga číkin bakkīn rūa nán? na čē ī; hárío suka
čē mání, ba záka kára gáni wóni garí ba, ámmā na
čē, ba na žīn ẗōro wónan. Da akoi Haúsāwa dagá
nán, da wódānsu mūtānēn Bornu. Dagá nán Abd
el Kērim ya sāyā muná sābon rīgūnā, Abega da ni,
jā rīgā ta mūlufi, ámmā ba ta gírīmā, ta ke gāšīē-
ria, da ga wūyānta har ga kása dúka mākúblaí
na fārīn kārīfē, ámmā gánīnsu kāmān sināria, ámmā
ba sināria ba); hárío kúsa ga mākúblaí nán gēwoye
ga wūya agēwoye da sārēn sināria; hákanán kuá
hānūnta da wóta kārāmā kuá kāmānta ba ta da mā-
kúblaí da yāwa, saí fúdu ga kāfāda, biú ga wōšīē nán
da biú ga wōšīē wónčan. Da wándo na mūlufi ká-
man žūni da tápsī da kyaún gáni; gírīmān čikīnta
ka sā šārīraí gōmā, kadán ban čē ba kārīā; da tāgiā
ta mūlufi jā, da ga bīsa garēta akoi alharīni na
žūnī. Da nī da Abega mun yi mūrna, don muka
sāmú abūbuā nga. Ámmā Haúsāwa da su ke dagá
nán suna sō su dāwoí, ámmā ba su da kúrdi, da ši
ke kaísu ga garínsu: da wódānsu bāyi, én sun sāmú
kúrdi suna gbōyewa: kadán sun gáni suna īya
sāyin kā'nsu dagá ubāngīžīnsu su kan táfī, su yi
hákanán. Ban sáni ba gírīmān Tarābulus, ámmā
ačīke da gídāše, wódānda ban gáni ba gína háka*

dagá číkin Afrika, doñ suna da ɽāwɔ. Ámmā kúsa garēmu akoi māsallāci. Abega da nī da wóni yāro, Ba-lārabe, muka šiga; da číkīnsa šina da kyaún gáni; akoi fātillai āratāye; ina tamáha suna čīkasu da mai. Na gánī sōfon mútum dagá nán šina yīn āduā; ya sā kānsa kāsa da b́sa kámadā nī kan yi. Da kōmīne da na gáni dabám šī ne dagá nāmu; saí muna yīn mamāki. Býrniñ Tarābulus muka yi kwānaki fúdu ko biál muka šiga číkin kārāmī žīrigī, wóna mu ke kírā sūnānsa žīrigīn hāyakī. Da muka šiga ga číkīnsa na gáni babān mādūfā, kána muka tafī kāsa na gáni dā-kūnā da wūrin bérči, na čē, wónga garī ne. Da muka fíta dagá číki muka yāwɔ b́sa ga žīrigī. Da muka šīma kadán ya fāra yīn kurūrua kāmān zāši hádiēmu, da žīrigī dúka šina mōsi; mun čē mun šiga ga sābuān dūniā. Da žīrigī ya fāra táfiā na fāra yīn mamāki, mī šī ke tunkūdāši; da rūa dúka ya kāwa farí. Šīmawā kadán Abega ya čē mání, Dorŭgu, záka naná, da na záka na gáni babān kārīfe na dáka b́sa da kāsa, na čē, wóni īrin žīrigī ke nán? Akoí yāra biú dagá nán māsumagánān Haúsa, bāyi su ke: Na támbāyēsu, én su diā ne? Ámmā suka čē; áá, da hálšīn Haúsa. Suka čē su māsutáfiā zūa ga Santanbul ne. Na žī mūr-nā, doñ na sāmú māsumagánān Haúsa, ámmā na žī taúsāyi, doñ bāyi su ke. Daíānsu ya čē ga Abega; wónga aíkīn žīrigī na Mahamadu ne; na

čē, wótakīla suna yīn háka ga garīn Anasāra? ya čē, saí suna kōyọ; wāne zāši īya daúkan kārife nán da gírīmā da agámāši da žūna? ban bāši ba āmsa ba. Ámmā ga šīma kādañ na žī zūčiāta ba ta sọ ba wārin rūa; na fāra tóffi; da īna čīn gūrása kēkasāšīā, ámmā ba ta yī mání kōmī, saí kaína šina gēwóyawa; na šīda kása ga Abd-el-Kērim, na čē mása, ka bāni wóni abú én čī, don kaína šina gēwóyawa, da īna zīn kūmūlo, da bākina šina da doāči, ya āmsa mánī, O! O! ka yi kwānče dagá nán, da na kwānče na fāra žīn dāma.

Issa ga garīn Malta.

Da ga číkin žīrigī nán muka kwāna dēre daía. Da ránā ta fāra tāši, īna gánīnta kámān tana fita dagá číkin gúlbi; ya kúsa mārāēče muka záka ga garī Malta; muka šīda ga babām gídā. Da muka gáni gídāšēn Malta mun yi mamāki Abega da nī, don suna gína gídāšēnšu da kyaún gáni. Da haínyāsu ašāre, da kāsuan̄su da muka gáni ba mu sọ mu kára dūbāta, don ta sāmú rūan īdọ, kọ sọn abūbuā da yāwa. Abín da su kẹ da ga číkin kāsuan̄su ba zāni īya fadī sūnānsu ba, don abūbuā dúka sābī su kẹ garēni.

Ámmā én lötun čīn tūọ ya záka su kan kírāmu; mu kášše kážī kámadā mu kẹ yi ga ādān Musulmaí. Mu daúka wūka mu yénke wūyān káza, da mu yāšiēta ta fāra yīn žúrežúre har

rā'nta ya fíta ; da ěn sun fīgēta su dáffa, su kāwo garēmu, saí mu biú Abega da nī ; mu zámna da mūrna da muna čī kámadā ādān Musulmi. Ěn sun kāwo muná wóni námā ba mu činsa, doñ hāram ši kẹ, ba hālál ba. Da Abd el Kērim ya čẹ muná, káda mu bẹri tāguāmu wōšẹ kámadā mu kan yi ga číkin Lārabāwa, sai mu sāta ga číkin wāndo. Sāo daía da na záka ga číkin dākīnsa šāšẹn tāguāta tana wōšẹ ga bāyāna, ina tamáha na sā duká, ámmā da Abd el Kērim ya gáni ya žā, ta fāra fíta, ya čẹ, háka ka kẹ yīn šīri? Na čẹ, ban sáni ba na bẹri šāšẹn tāguāta wōšẹ.

Ya kaímu ga gídān Sārīki na garī nán, gídā nāgarī ; dākūnā da gírīma ; da bābu raíraí kọ kádāñ. Kāmadā gídāšẹmu na číkin kūra, āšāre. Da na gáni wóta máčẹ tana zákuā tana da zānẹ babá, ámmā žīkīnta kārāmī, ěn ka sā hānūnka biú ga ẗosonta hānūnka su tabá žūna. Da gāšin ká'nta ta kíssāsu ga bāyā, da fúskānta fāra kāmān Alī, da abú na žīkīnta ba na tūna da su ba yánzu. Da muka tafī šān híska muka gáni mādūfā da ársas, kọ dūšim bíndigā, muka čẹ, wōnga garī šina da kārīfi ; muka dāwoí ga gidā.

XI. Kaí na gōmā šā daía.

Bérin Malta.

Mun zámna ga číkin Malta kwānaki biál wóta-

kīla ba háka ba. Muka záka ga wóni žirigīn wūta, ámmā ačķe da mūtāné, ina tamáha ba yāyān yāki ba ne. Da muka bēri Malta hārīo na fāra žin kūmōlō ; ina támbāyā Abd el Kērim ši nēma mání lēmu, ya čē, wōnga žiriyī ne, dagá éнна sāmú lēma? Ya tafī ya támbāyā maižirigī ya bāši lēmu, ya kāwō mání ; na rābá, na bāda šāši ga Abega, doñ ši da kānsa ba iya žin dādi. Da kwānakí úka sun yi muka zākā ga wóni garī sūnānsa ban ži ba kwarái, doñ ni ke kūrumā ga mūtāné nán. Muka gáni dāwakī da yāwa ; da mūtum daía šina rīkēda dāwakī biú, da šina bīsa ga bāyā daía. Muka šīda ga gída nāgarī ; kyaūsa ba na iya čē ba ; ina tamáha māšidi ši ke. Da ga nán wóta máče ta bāni kúrdi, da tana yīn mūrna ta gáni bākīn yārō ga dākīnta. Da kádan lōtun čīma ya yi suna būga karaúrāwa, da én muna táfī ga čīn tuō kō ga kālači, ba mu sáni ba kámadā zāmu rīke wūka kō zīnke (zīnke ši ne kārīfē kāmān čákwālī, ámmā aňyénkēši kāmān yasōsin mūtum, su úku, ámmā ga sándā daía). Tún da mu kārē čīn tūomu muna šān wóhállā ga yénke nāma, ém ba mu iya ba mu taúšēši da bāyān zīnka.

Da dūfu ya yi muka daúka kāyāmu, muka záka ga wóni wūri, énda akoí fītillā da yāwa. Muka gáni mūtāné suna šīga ga číkin kārāmī dāki ; muka gáni Abd el Kērim šina gúdu zūa ga wóni wóšīē nán yana sā kā'nsa, da mu kuá muka šīga

ga wóni wūri. Ámmā dāki nán ačíkẹ̀ šì kẹ̀ da mútāné. Ga šīmawa kádañ mu kẹ̀ žīn mōsi ga kálkāšimu kána muka fāra táfiā ga dẹrẹ nán har ránā ta kúsa fíta.

Abega ya čẹ́ mání: mīnēnẹ wónga da šì kẹ̀ žāmu? Ámmā na ámsa mása, dāwakīn da muka gáni su nẹ́ suka žāmu; ámmā Abega ya čẹ́, kadán dāwakī nán nẹ́ gōbẹ da sāfẹ mu sāmú wódānsu amāčẹ.

Da ga dẹrẹ nán suka ɬāya ga wóni wūri. Ámmā ɪna žīn kīširūa kwaraí, da na žī dúmmī kāmān sagó ga číkin žūrẹ, ɪna tamáha rūa nẹ na šā, ámmā da na fíta ban gáni ba rūa, da ɪna žīn ɬōrọ ban tafí ba nẹsa, doñ káda ɛn (g)bātāsda kaína; na dāwoí zūa ga Abega. Abega ya čẹ́ mání, ka tafí nẹsa, kaí kana žīn ɬōrọ, doñ káda ka (g)bātāsda ká'nka? Na čẹ́, áá, ba zāni táfiā nẹsa ya fī wónan. Hákanán muka bẹri garí nán. Da sāfiā ta yi na fíta kaína wōšẹ, doñ ɛn gáni mīnẹ šì kẹ̀ žāmu. Na gáni kārife da ɬāwo šina zūa gabá da bāyā, na čẹ́, ó, Abega, “areri,” ka záka ka gáni! Da ya fíta ká'nsa wōšẹ ya čẹ́, áá, na fadá máka ba dāwaki (daūaki) nẹ da su kẹ̀ žāmu; ámmā ba mu ɪya ba žīn gāžiā fíta kaímu wōšẹ. Da muka šíga ga wóni dāki, wónda mu kẹ̀ čẹ́ dākin dūfu (Tunnel) na čẹ́: mútānén kása nga gōnaí su kẹ̀, kāką su yi gína ga kálkāšin kása kāmān kūrẹge!

Da muka ŧāya kumá ga wóni wūri na čē, dóni muna ŧāyawa háka da yāwa? Na čē, wótakīla žīkūnāmu da suka daúka suna sō su wúče gabá garēmu, abín da na čē háka, īna tamáha žīkūnāmu suna táfiā ga číkin kārúsān dāwakī, ámmā suna bīmu ga bāyā kāmān wūziān karé, don ba su bērmu daúka žīkūnā tāre da mu. Da muka fíta dagá wūri nán muka yāwọ zūa kādañ, muka šíga ga číkin garí, da ga nán muka čī tūọ. Na čē mūtāné farúfarú su mūtāné nāgarī ne, kōénna mun tafí suna šīriā muná abínčī máza. Ámmā da muka bér wūri nán muka támbāyā Abd el Kērim sūnān wónan abú, da ší ke žāmu, ya čē : “ dōkín Victoriá ;” na čē da kyaú. Ámmā tún da muna táfiā muna wúče garūruā da yāwa, da ban sáni ba sūnānsu, kọ én tūna kāmānsu ; kadán Abega šina nán šī tāyani. Ámmā da dēre ya yi, ban sáni ba wóni garí muka šíga. Muka šīda ga číkin gídā katāgi. Ámmā da sāfiā ta yi, ban sáni ba wāne ya fadá máni sūnān garí nán, wótakīla Abd el Kērim da kānsa ya fadá muná, ban sūna ba, da wónga ne sūnā : London.

XII. Kaí na gōmā ša biú.

Issa ga London.

Gídān da muka šīda māšīdi ne, don mūtāne māsutáfiā ga wóni wūri suna sábkā ga gídāše

H

kāmā wónan. Irin gídāšę nán ba mu ke da su, da dómì na čę háka : bākŭnāmu suna šīda bāyā ga garí, da ẹn suna sō su šīda ga číkin gída nāgarí, su záka su nēma, ẹn sun sāmú, su tafí da dūkiānsu dúka ; ámmā ga číkin London ba ka šīrān kómì, saí ka tafí ka žēfa kánka ga číkin dākŭnā nán ; da suna da bāruā da yāwa ; da gídāšęnsu āratāyę da kāraúrāwa ; ẹn ka sō ka kírā bārā kana žān kāraúrāwa nán, da šīmawā kādañ, ka gáni sārmā-yī ya záka bísa, da ši támbāyęka abín da ka sō. Da abú daía, ẹn zāsu čīn tūōnsu, suna būga babān kūbē ; da kōwāne da ya žī háka šina zākuā ga čīn tūo.

Čīn tūon mútānēn Inliz abin dádi ne.

Ka būde kūnuānku da ka žī dādin čī tūon Inliz. Suna da babān maída ; ŭainta ya yi gabá úku da ŭāwónta kāmū biú, da fādīnta kāmū biú da šāši ; Abú nafāri suna sā maída daídaí ; kána su šīm-fúta fārān alkāmŭrā ; da su āžę wūka da zínka da čakwalí, da fāra alfúta kúsa garęsu gęwoyé ga maída dúka ; da suna da kūšīęra ga kōwóne wūrin da suka āžę wūkāke.

Namīži daía šina zámne ga makārin maída, da máče kuá tana zámne ga kaín maída. Dafāri uwāngídā ta ke zámna kána ubāngižīn gídā da ši ke zámne šina čęwa ga yāra da yan-mātā : aku zámne. Šina da babān akōši : kadán na námā ne,

ámmā én abín maitáfši ne, suna āžīē ga mātāsa. Māzān London ba suna sō su gáni mātānsu suna yīn wóhállá. Én sun gáni mātānsu, kọ daíānsu ta būga hānūnta ga maída, mīžīnta šina čē; O, my dear, what is the matter? Ši ne, masōyāta, kọ mai čāda, mī ya sāmēki? Én ka gáni suna yīn abín nán, ba zāka iya rīkẹ dāriāka; ámmā én kaí dāriā suna čē: how rude you are! kāką ka kẹ da rāšin kūmiā, ko ɬaūrín idō.

Bán mánče ba čīn tūōnsu har yánzu. Suna āžīē ākusā wódānsu na āzurŭfā, da wódānsu, abú kánānā, na šināria, da kasasākẹ ganīnsu da kyáu ya fī nāmu. (Nī fadā máka suásuá) Da én sun fára čīn tūō, ba ka sáni ba yaūšẹ makārīnsa ši kẹ. Su yénkẹ máka nāmā; suna da bārā ya kāwọ ākōšīnka da nāmā; da ya kāwọ máka kumá dānkālī, ámmā ba ši da dādí kāmā nāmu; da su kāwọ máku mīa, ta fī tāmu da dādi. Hārío su kāwọ máka gūrása, da šīnkáfa, da abūbuā da yāwa bámda wónan, suna kāwọ máka, ba na iya fadā máka sūnānsu dúka, don sun fīmu da čīma; da kōwáne sansāmī, ina tamáha, suna čī.

Su daúka wónan nāmā, su kāwọ wóni abú fāri fet, su dōra bīsa ga maída gabá ga uwōrīgídā, don šina táfši; ba ka sáni ba mīnēne, ámmā ka čīši, don šina da wánkẹ, da kyaún gáni; da wóni abú suna kírā “pie;” ina tamáha anyīši dúka da šuker; ina sōnsu kwarái. Da kadán kun čī wó-

dānan sun kārē, adaúkēsu ; akāwọ wūka, su āžīē ga kōwānēnku ; su kāwọ čúkūmāri da gūrása ; maigídā ya yénkēši, bārā ya daúka dagá gabānsa, ya gēwoyā ga jīmāa dúka ; da én kun kārē wōnan su daúkēši ; kána su kāwọ kánānān kwáčāyē na madūbi, ámmā ba kana iya ba gánin fúskānka ga číkīnta. Su dōra su b́sa ga kasāke, su āžīē ga gabānku ; su kāwọ gūšiā, da gīa, īri dabám, da wōni abú kāmān lēmu, da kēkasāsu yān číbīrikínkini, da én kuna čīsu, kun kārē, kuna zōma hānūnka ku wánkēsu, ku kēkašē hānūnku ga mahārma fāra. Da én ka gáni suna čīn tūọ nán, ba ka sáni ba éнна su kē sāši ; kana tamáha abín da sun čī anadaúkēši. Da yān mātā suna čī tūọ nán kādañkādañ ; ina tamáha sábadā wōnan su kē da kārāmīn tōso.

Bāyā ga čīn tūọ én mātā suna fíta dagá číkin dākin čīma, su tafí ga dākin tāru ; ši ne dāki da ya fī dúka na číkin gídā. Én sun bér sāmārī, sāmārī suna šā kārīn gīa, da suna yīn zánčensu da dādi, da sāmārī suna žā gāšin bākīnsu, ko šāšīnsu. Én sun kārē su tafí ga wūrin yān-mātā ; su sāmēsu suna yīn kídidi b́sa ga wōni mākídidi, sūnānsa “piano ;” mūriāsa kāmā ta sārēwa, saí ya fī sārēwa. Suna da letāfi ārubúče, su sāši ga gabānsu ; suna yīn wāka tún da suna wórīgi. Da kōmī da zāka, támbāyānsu, ka čē “if you please,” kadán ba ka čē ba háka su čē : “rude young man,”

ší ne, én ka yírda, da én ba ka čē ba háka, su kírāka sārmaŷi māraskūmiā. Ámmā én ka sáni abín da su ke yín wórīgi, ka yi mūrna. Da wódānsu suná rāwa da yān mātā; kána su šā gīa kumá, bāya ga wónan wódānsu suna kārātun tákardā labāri; labārin da ka sáni ga kōwóče kása wóda suka gáni; da suna gōda máka kāmā ko fúskān mútum ārubúče. En lōtūnku ya kúsa na táfiā, ku tafī gídā.

Yāo na kāwo máka labāri da yāwa; kana sōnsa, kaí masōyin magána Haúsa? ka sāmú magána sābo? kadán ka sāmú magána sābo, ka yi tumá da mūrna; nī, kadán na sāmú sināria nī yi tumá da mūrna, don sināriā šina da ańfāni; magána bābu da ańfāni. Na gāži da zánče, na taft kwāna. Har yányu hānūnka ba ši gāži ba da rubúta? na tafī kwāna. Kadán na yi magána dēre dúka, kai ka rubúta dēre dúka. Ka kwāna lāfia, kaí masōyin magána Haúsa. Gōbe, da sāfē, kadán na sāmú kúrdi da yāwa, nī fadā máka tasūnia da yāwa. Ka kwāna lāfiā. Ba nī da magána ko daía kumá.

Cīn tūo na Afrika abin na mūrna ši ke.

Kadán mātāka ta dáffa tūo da mīa číkin túkūniā dabám, wóda akayī da yākuā da kūka ko gōdo, ta sā gīširī da bérkōno. En ta dáffa mīa nán, én mútāné Inliz sun dándānāta, bākīnsu ši soāle sá-

badā bérkōnō ; ámmā ta kan sāta číkin akōši, da tūo dagá číkin mīa, ta gēwoyěši ; ta daúka akōši, én ta záka gabá ga mīžīnta, ta dúrgūsā, ta āžīē tūo ; kadán mīžī, abōkānsa suna nan, ši čī tāre da su ; da mātāsa tana zámne ga wūrin mūrūfu, ta čī tāre da yāyānta. Māzān Afrika ba suna sō su čī tāre da mātānsu, ban sáni ba sábadā mī, da kadan kaí, kana sō ka sáni, ka tafí ka tambāyēsu.

Bāyā ga čīn tūon mázā, yāro šina daúkān akōši ši kaí ga uwāsa, da uwāsa ta čē : agaíšēka, dāna. Ta daúka rūa, ta kāwo ga mīžīnta. Muna čīn da hānū ; ámmā na yāra šina kōnēwa sábadā zāfin tūo, ámmā mázā sun sába da wūtan tūo, ko sábadā aikī hānūnsu ši ke da kábri, kāmān bāyān gýwa. Da én muna yīn aíkī mātānmu kuá su kan tafí ga gōna, don su tāya mīžīnsu. Da én muna čīn tūo ba mu zámne bīsa kūšiēra, don ba mu da daía, sábadā wónan mu kan zámne bīsa kása ; da wódānsu, suna šimfúta tābérma, da wódansu būzu. Muna čīn tūomu da māraēče, ga fāduān ránā ; da bāyā ga čīn tūo, mu táfí mu kwānta. Da sāfe kuá saúrān tūo aṅgaṅgamāši ga číkin tūkūniā daía adaffāší ; kadán ya dáffa afítas, da šina da dádi ya fī irín tūo dúka ga číkin Inland. Suna tamáha da muna kwāna ga číkin kūra ba mu sáni ba kōmī nāgarī. Da bāyā ga čīn tūo nán sai furá muna šā ránā dúka. Da māraēče mu čī tūo. Da yāra ém ba su sōn furānsu, suna táfiā číkin dāži su

čē diān itāče ga kálkāšin énuā da saínyì, da mā-raēče sun kāwọ itāče na dáffa tūọ.

Mu maïda kā'mu ga London.

Da muna zámna, ga číkin gídā nán na sāmú kārāmīn furé daga číkin sándūki, na žāši, ya kī tūrewa, na čē ga Abega: gá īrin furé, wónḁa ba īya tūrewa; ya čē, ka kāwọši garēni, da nī čāgēši; da na kāwọ mása ya žā, da ya gáni ya kī čīruā ya mūrāsī, ya gáni alkāmūrā čē, suka rīna. Mātā, māsuaíkī číkin gídā nán, suka bāmu wóni abú an-yīši da gāši na wánken hakōri; da én muna čīn tūọ tāre da su číkin māḁafa, én muna sōn wóni abú, sukan čē: say, "if you please," ámmā ba mu sáni ba maḁánān Inliz, mu kan dūbēsu, da su kuá suna dūbēmu; sunka cē, mī ya sāmī gāšín kāínku? Muka čē, mun áskēši dagá číkin Tarabulus.

XIII. *Kai na gōmā ša úku.*

Bérin London zūa ga Germany.

Muka béri London muka tafī ga Germany; číkin garī ubān Abd el Kērim, Hamburgh. Da muka záka ga kōfān gídān ubānsa, ya būḁe kōfān kārúsa, ya šíga číkin gídā da gúdu; kana žīn dúmmi ga číkin gídā; da muka šíga číkin gídā Abega da nī, suka kaimu bīsa; muka āžīē kāyāmu,

muka tūbe rīgŭnāmu māśudaúdā, muka sā wódānsu wánkēku, muka šīda kāsa ; suka kāwo munā gāwa da bakká gūrása da maī, muna čīta, da mun šā gāwa. Nī ban sō ba čīn gūrása nán akēkášē da taūri. Na gāni uwān Abd el Kērim, da ubānsa tāre da kākāsa. Da ga rāna nán mūtāné suka tāru, suka šā atē dagá nán. Ámmā muka wōšē ga bākīn kōfān dāki, nán mu kē čī da muna šā, sábadā wónan ban sáni ba abín da sun yi dagá číkin. Da suka kārē Abd el Kērim ya kīrāni, én yi māsū wāka, na yi māsū wóta gāššēria wāka ta dān Karama, íta kē nán : Dān Daúda šina gídā kō kuá ba šina gídā.

Kadán ya sāmi támbāyā.

Ši sām̃ma kāra Maínō.

Maínō ba šī tōro.

Šiga bābu taúsāyi ;

Fadā da gōbe.

Kwānan wāza.

Rūra na Kandē.

Kīrīžin kāda.

Mútuā ga rāgōnki na laíya.

Da na kārē suka yi tábbi da hānū, ámmā ban sáni ba dōmi sun yi háka, saí Abd el Kērim ya fadā mání, gaísuā čē. Ámmā tún da ina yīn wāka nán šina dagá číkin dākīnsa, bābu kōwa tāre da šī, ya čē mání ya íssa, na fíta. Da sāfiā ta yi ya

kírā wóni mútum, badūku, don ši yi muná tākálmī Abega da nī, da wóni mútum kuá, mādúmkī, ši ya dúmkā muná rīgūnā gāšīēru ; suna da kábri, abin da ya kamāčēmu ke nan dagá cíkin Germany, don suna da dārī dagá nán. Kadán ayénke yāsōnka, kadán ban čē ba kārīā, bābu dāson žinī da zāši fíta. Da wóta ránā mútum ya záka cíkin dākīnsa, da Abd el Kērīm ya fadā muná mu sā farāyen rīgūnāmu, hákanán muka yi, muka záka cíkin dākīnsa. Abega ya zámna bīsa kūšīērā, ámmā nī ina taye kúsa da ši, da hānūna daía šina kúsa da alžīfuna. Na gāni mútumé nán šina da alkālamī, da én ya dūbēmu, ši sā da kānsa kāsa, da tákardā fāra gabá garēsa. Da ya kāre muka fíta ; ámmā ban sáni ba mīnēne da ya yi, saí Abega šina tamáha, kāmā iē. Ubānsa ya daúkemu wōšē ga wóni māsallāči, ámmā mútāné suna yīn aíkī, da kūšīēraí da yāwa dagá cíki, āšīēre daídaí. Muka fíta dagá cíkin māsallāči nán, muka tafī wóni wōšē, kúsa ga bākīn rūa, muna wúčēwa gídāšē nāgarígarú, da kāsua. Muka šíga wóni gídā čīke da mútāné. ina tamáha dúka suna šān tābān hāyakī, da tákardu kánānā cíkin hānūnsu ; ámmā muna dagá bīsa ; da suka gánēmu dúka suka tāda kaūnā bīsa, dúka fúskā farāye ; ámmā ban sáni ba dōmī suna sā bakkā tāgiā : Muka záka ga gídāmu. Da ga wóta ránā mútāné, da yāwānsu, suka tāru, da kōyaūšē suna yīn háka. Na yi fūši, na šīda kāsa

na kwáče sándān yāro, na būgēsu da ita, su dúka suka gúdu. Abega ya záka, ya kárbi sándā dagá hānūna, ya bāda ga yāro. Kúmā dagá wóta ránā da zāmu táfiā ga gōna ta kănēn Abd el Kērim maínya da yāra, suka tāru ga bākīn kōfā kāmān kūdāšen zūmuā dagá wūri daía ; muka šíga číkin kārúsa, muka tafí, muka bērsu. Da Abd el Kērim ya gáni gídā da akagína ga tālakāwa, ya čē muná, wónan hyaúta čē ga tālakāwa, da ta fī kyaútan sārīkīn Sókotu, don sārīkīn Sókotu ya bāši dōkīkūru. Da gídā nāgarī ne dagá wōšē, ban šíga ba číkīnsa. Muka táfó gídā ; wódānsu, abōkaínsa, suka bāmu kúrdi na ázurūfa.

Muka bēri gídān ubānsa muka záka ga gōnān kănēnsa ga číkin kārúsa. Kănēnsa šina da máče, sai bābu yāyā, da karnūka, šānu da dāwakī (daúasī) šina da su dagá číkin gōnāsa. Kadán bāruānsa suna túnguā nōno mu kan tafí tāyāsu. Da muna bēri nán Abd el Kērim ya bāni rīgān kănēnsa tana da naūyi, kāmān lūfudī, ámmā, kóda ina da kāramān kārīfē, na tafí da ita.

Sūa ga Gotha.

Bāyā ga bērin gídānsa muka íssa ga Gotha ; muka šīda číkin māšīdi. Da sāfē muka šīda kāsa muka tafí ga wūrin mādafí, nán mu ke yīni ránā dúka. Da mu kan tafí šān híska da bārā, don

ši gódā muná sābin wūrāre, muka íssa ga wóni wūri énda rūa na tāši b́sa ; da na ɣāya ina kal-lon wónan. Muka wúče, muka záka ga wóta babán haínya, da ga kúsa garēta akoí māsallāči.

Petermann.

Abd el Kērim šina da abōki sūnānsa Petermann ; ya kaímu ga gídān wóta máče sūnānta Dorothea Beker ; muka sāmú yāra suna wórīgī dagá cíki, da mu kuá mun yi wórīgī tāre da su. Ta bāni letāfi, sūnānsa, “Natur Geschichte,” ši ne letāfi da ga číkīnsa akoí kāmā na býrī, da būšiā, wóta būšiā kārāmá če, wóta da gírīmā. Én ka záka kúsa garēta, ta kan maída kā’nta ; da ba záka iya daúkānta máza, doñ tana da kāyā, kāmān ta bēguā ; da šīmāge, da biribiro, da kūra, da záki, da dām-bā-riā, da dāmmu, da gýwa, da gādon dāži, dōrina, da nāmīžin dōrinā, rākūmī, kāsau da rākūmīn dāwa, mūšiā, šīmīnā, maižīka, kúnkurú, hāwoíniā, kāda, uwāyara, zērbina, kunāma, garē : ičen da-bīno ; kōwōne ya tafī garīn Lārabāwa ši gāži da čīn dabīno ; itāčen abdŭgā ; ičen tāba ; da akoí kārī na īrin wódānan kāmā, sai ba mu da sūnānsu ; muka gaíšiēta, muka tafī gídā.

Da ina tamáha bābu mútumé da na sáni sai Petermann, da ši mútum nāgarī ne. Da wóni lōtu ši ke sō ya yi muná magána da Haúsa, ámmā ba

ši iyawa. Da ši ya bāni letāfin dūniā, ya rubúta da Haúsa : abōki Petermann ga abōkīnsa Dórugu. Ban sáni ba mīnē dagá číkīnsa, don ba na iya karātu ko rubútu, saí na daúka, don én tūna da ši.

Íssa ga Berlin.

Da muka tāši dagá Gotha muka záka ga Berlin, muka šīda číkin māšīdi da gírīmā. Da ga nán Abd el Kērim ya daúka Abega tāre da ši, ban tafī ba tāre da su, saí Abega ya fadā mání labāri na abín da ya gáni, ya čē : suka šíga ga gídān babān mútum šina čīkē da sināriā bīsa ga rīgūnā, da šina žān tákwōbīnsa kāsa, da ya gání Abd el Kērim ya bāši zābīra ta Kānu tana da kyaún gáni. Da én mātā sun záka sāmārī suna daúka másu alkīāba dagá bāyān su. Da ga číkin bírnin Berlin kōyoúšē ina gáni yāyān yāki. Da gínān gídānsu da kyaún gáni, dógāyē da kārīfi. Kadán suna kírā mútum, maikārúsa, suna būsā wóni abú kārāmī kāmān fító, da én maikārúsa ya žī hāka, ši kan žúya wūyānsa, da mútumé nán, da ya yi fító šina tāda hānūnsa, da maikārúsa, en ya gáni, ya záka garēsa.

Ubān Tebib.

Da ga číkin Germany na gáni ubān Tebib, ubāngīžimu nāfāri, wóna ya bāni diyaūči, ši sōfo nē, ámmā da kārīfi, da taínsa kāmā na mútum ; ba ši da kíbba kwarái, da, ina tamáha, kā'nsa farí nē ko

furúfurú, da bakka tāgiā b́isa kā'nsa, da f́uskānsa akúnčę ; da Abd el Kērim ya čę : wónan ne ḿutum da dānsa ya b́erku diā. Da muna táfiā č́ikin Germany, muka támbāyā Abd el Kērim, ḿinēne wónan abú f́arí ? ya čę, šuker ne. Da muka tafí ga māsīdi Abega ya čę, én wónan šuker ne nī č́ika ž́iri-ǵinsu daía, da én tafí ga kāsamu da š́i ; yānzu fa da muka š́ida č́ikin māsīdi na gáni abín nan f́arí b́isa dāki, na čę ga Abega, gá, abín da muna gáni da f́arí, na tafí na dándānā, ya čę da zāki ? Na čę, ya ka, da ka č́i, da ya dándānā, ya čę, dúka rūa ne, na yí dāriā, na čę Abd el Kērim ya saiš́iēmu. Da ga nán muka sāmú wóni sārmāyī š́ina yīn muná magánān Lārabānč́i, da muna āmsa mása. Dafāri ya čę : “ a sallama alaíkum ”, muka āmsa mása “ malaíkum masallam ”, gaísuā Lārabāwa ke nan. Ya kíramu ga dāḱinsa ; muka zámna tāre da š́i ; da š́ina š́an tāba, ya čę ga Abega, ka daúka daía. Irin wónan tāba, suna ýinta anāde, kámān yāsa. Da Abega, gá š́i, māsō tāba ne ; én ya sāmēta š́ina š́anta kámān č́in tūo. Ban gáni ba kása da ḿutāné suna š́an tāba kámān yān Germany ; kana sāmún kārāmín yāro š́ekarūnsa š́a biú š́ina da tāban t́ukūniā akáffe č́ikin bāḱinsa ; suna bāna tāba, ámmā nī ba na š́ā, én na daúkēta, nī kan bāda ga Abega. Da wóni ẃuri da mun tafí č́ikin kārúsa ta dōkin ẃuta, na čę ga Abega, ka tafó, da ka gáni wónan haínnya ; da ya tafó š́ina tamáha bābu madūbi ga

*bākīn kōfa, da zāši fīta kānsa wōšē, ya páššē ko ya tūnkūde madūbi, dúka suka kāriē ; na fāra dāriā, ya čē da magānam Bornu : aforo kasutu dimmi ? ši ke, dómi kana yīn dāriā ? na čē, don madūbi ya páššē. Wóni mútum ya záka šina da rīgā ta gāši bīsa garēsa da tāgiā da gāši, én ka gāni tāgiāsa kāmān tana da kūnuā ; ya yi dāriā. Abega ya čē, dāriāsa ta múgūniā čē. Abd el Kērim ya bāši kúrdi sábadā madūbí. Da Abega da ya kāriāši, ya sābirā bāyā, yā tāya, ya būde bāki da īdō, ya čē, ah, ban sáni ba akoí madūbi dagá nán ! Da madūbi ya zūba kása kīlīn kīlīn kāmān kana būga tāsa. Abd el Kērim én mun tafī číkin kārúsa ya čē, ka yi háñkalī da madūbi ! Na mánče čéwa ubān Abd el Kērim ya daúkēmu ga wóni gídā dagá číkin Ham-
burgh. Akoí mazámni dagá číkin wūri nán, da fátilla da yāwa, da mútāné āzámne gēwoyé kōwōne wōšē.*

Dafāri suka fita dōki ; da wóni mútum šina t́ákan dándālī da búlāla číkin hānūnsa ; én ya būga búlāla dōki ši kan yi gúdu ; ya gēwoyé dándālī sāo biál, kána su maīsāsa ; én sun žā karaúrāwa wóni dōki ya fīta da sūrdi ga bāyānsa, wóta yarīniā ta záka ; suka dōrata bīsa garēsa. Na čē ga Abega : wóga ba diā da rāí ba čē ; Abega ya čē ; í, tana da rāí ; na čē, ka gánēta, da ka dūbi, kāfáfūnta da gírīmānsu kāmān yāsa hānū úku. Ta dōra dagá dōki ta síga číkin gídā, hákanán kuá dōki.

Bāyā ga wónan býrī ya fīta šina sūkuā ga bāyān



karé šina da kansākalī āratāyē kāmān dan yāki, da šina da tāgiā dóguā tana da ẓāwọ gabá, da ẓāwọ dagá bāyā da támma asāge, ya gēwoyē dāndalī. Wóni mútum ya kōrọ karé; mútumé nán ya ċka bīndigā kārāmā, ya bāda ga bīri; na ċē, yāọ mu gāni mamāki. Da bīri ya ẓāya nēsa, mútum nán ya ẓāya gabá garēsa; mútum na maisā mútāné dāriā ši kẹ. Ya fadī wóta magána da hálšin German. Bīri ya dōra bīndigā ga kafādasa; ya būga bīndigā, mútum ya fādi, mútāné suka yi dāriā; da anakíddi dagá bīsa bīri ya tafī da dōkīnsa ċíkin gídā.

Gíwa ta fíta suka sāta ta kwānta kāmān rākūmi; wóni mútum ya hāwa bīsa garēta, da ta gēwoyā ta šīda; akakāwa máta wóni abú dagá ċíkin kásko ta daúke abín nán, da ta hādīē, ta daúka kásko, ina tamáha, zāta hādīēši, ámmā ta bāyēs ga mútum. Da akoí karaúrāwa kúsa garēta; abín da ta ċáinye ta kan žā karaúrāwa, don su kāwe máta kārī. Ámmā ba mu gāni ba mākārī, muka tafī.

Dagá dēre nán mun žī mūrna, don mun gāni abín mamāki, wóna ba mu gāni ba dādaí.

Da muka fíta dagá Germany mun šíga ċíkin žī-rigí, kána ga dōkin wūta; muka íssa ga London, muka šīda dagá nán. Nī fadā máka labārin London suásuá. Na fadā máka abūbuā da yāwa; mī ka bāni yánzu? Aí ka bāni abūbuā da yāwa, na góde máka. Sai wóta rāna. Táfiā da raí na Dorŭgu sun kāre.

XIV. *Tasūniōyí, habaitaí da zánče, dúka na*
Dorŭgu ;

OR,

NARRATIVES, TALES, AND DESCRIPTIONS, CHIEFLY
 BY DORŬGU.

1. *Tasūnia ta fāraūta.*

Narrative of a Hunting match.

Yāo maka tafí fāraūta mu úku. Yāro da ubānsa suna da bīndigā, nī ina da dūši cíkin alžīfu. Da muka tafí cíkin dāzi bābu karé tārē da mu ; ámmā ubān yāro ya sáni énda námā ši kẹ. Da muka tafí ya gánēši, ya góda ga dānsa, ámmā dānsa ba ši gáni ba. Hārío ya góda mása da ya gáni, ámmā nī ban gáni ba, don na ṭāya báya garēsu, don káda mu tafí wūri daía, káda námā ya ṭāši kadán ya j̄i mōsímu ; ámmā suka kirāni, na tafí kúsa da su. Ámmā dafāri ubān yāro ya čē ga dānsa, kadán nī na hálba dafāri, kaí ka yi gúdu, ka hálba, ya čē da kyaú.

Da suka gēwoyā ga wóni wōšē kādān, muka ṭāya, ubānsa ya hálba, da námā ya tumá b̄isa, ya fāra gúdu, kána dānsa ya hálba ; nī kuá na žēfa da dūši, kána muka fāra gúdu muna bīnsa, ši kuá šina gúdu, kána muka ṭāya, ši kuá ya yi gúdu, ya šiga cíkin sánsāmi.

Da muka gáni ya šiga, muka ṭāya wūri daía.

Dānsa ya c̄ka b́ndigā, da šina c̄kawu na gáni nāmā nán, ya fíta dagá c̄kin sánsāmi, na c̄ē, gá šī, šina fíta. Da ya fíta ya fāra gúdu. ba ya iya gúdu máza, don b́ndigā ta halbēsa dafāri. Muka t̄āya muna ganīnsa har ya tafī ga wóni wūri ya gbōya. Na daúka dūši kána muka fāra gúdu; da muna gúdu muka t̄āya muna táfiā. Da suka wúče nāmā, nī na gáni; ina sō én žēfása da dūši, ámmā ban žēfa ba. Na t̄āya, na kirāwo ubān yāro, na c̄ē: gá šī, kun wúče; ya c̄ē, enna? na c̄ē, gá šī, kúsa da mu.

Da muka tafī bāyā kādañ, ya hálba da b́ndigā, ya káššēši; ba ya iya t̄āši, saí šina žūri da kāfa. Ubān yāro ya c̄ē ga dānsa; ka daúka! ba šī sáni ba kámadā zāši daúkānsa, saí šina sō ya káma kūnuā; ubānsa ya c̄ē, ba háka ba. Da ubānsa ya s̄a hānū, ya káma kāfafūn bāyā biú, ya mūrde wūyānsa, kána ya daúka, ya góda ga wóni mútum dagá nēsa.

Mútumé nán ba šī gáni ba. Harīo ya nūna mása, ya gáni; ya t̄āya har muka išēši. Ya kárìgbā dagá hānuānsa suna yin zánče. Daiānsu šina c̄ēwa, wónan nāmā šina da kíbba. Maāikáćīnsa ya c̄ē, ina gúdu da nāmā nán; na c̄ē, kadán mútumé nán ya gúdu ina kāmāši. Har muka záka ga gídā ya kárìgbā, ya s̄a wūka, ya c̄āge t̄ákankané dāgará (žīžīa), ya s̄a wóčan kāfa dagā énda ya kēta, ya rātāye ga b́sa itāče.

Ubān yāro ya c̄ē: Kana sō ka hálba b́ndigā?

na čē, ī ; kadán na tafí garína ina daúka daía.
 Muka fíta ; ya káššē zúnsāyē biú kánānā ; nī kuá
 na hálba sáo úku, ban káššē ba kōmī, sai sánsāmin
 itātua suna fādi kāsa. Muka šíga číkin gídā,
 muka zámna kúsa ga wūta muna zánče da mūrna
 yin dāriā ; ši kẹ nán ya kārē ; na kāwọ máka la-
 bāri yāọ.

2. Magánān Kūra da Kūrēge.

The Story of the Hyena, and the Fox.

Kūra ta haifi diānta tana kāwo másu abinči ta
 tafí číkin dāži, ta daúka kašší, ta kāwọ ta bāyēs
 ga diānta suna čī. Da dēre ya yi ta tafí tana
 nēma kašší. Kūrēge ya tafó, ya šíga wūri énda
 diānta su kẹ, ya šíga kálkās ya gbūya.

Da dēre ya yi ta tafí nēman kašší, ba ta sáni ba
 Kūrēge šina číkin rāmi ; da ta kāwọ nāmā ta bāyēs
 ga diānta sunka čē : nāwa nẹ nẹ ? Kūra la āmsa ta
 čē másu : nāku dúka. Kūrēge ya čē, ku bāni, nā-
 māna nẹ ; suka bāši ya čainye ; diānta sunka zám-
 na da yūnwa. Hárío da dēre ya yi ta tafí ta sāmú
 nāmā kọ kašší, ta kāwọ ta bāyēs ga diānta. Diānta
 sunka āmsa máta suka čē, nāwa nẹ nẹ ? Uwāsu ta
 čē másu : nāku dúka, sunka bāyēs ga kūrēge ; kūrē-
 ge ya čainye, ya bér diān kūra da yūnwa. Kō-
 wónẹ dēre tana táfiā tana kāwọ kašší tana bāsu ga
 diānta tana čēwa : nāku dúka.

Ba ta sáni ba nāku-dúka sūnān kūrēge. Har

wāta ya yi ta čē ga dīānta : ku fitó kōwōne šina fítowa bābu kíbba ; wōnan ya fitó saí da rāma ; su dúka bābu daía da kíbba číkínsu. Ta čē másu : éнна námā dúka da ina kāowa kuna čī ? suka ámsā suka čē máta : Nāku-dúka ya čáinye námā dúka ; ta ámsa ta čē, wānēne Nāku-dúka ya čáinye námā ? Sunka čē máta, sūnān kūrēge. Ta čē másu : éнна šī ke ? sunka čē, šina číkin rāmi. Ta dūba rāmi, ta gánēši, ta čē mása : yā ka, fitó ; yāo kārīāka ta kārē. Ya āmsa, ya čē ; da kyaú ina fítowa. Ya mīka kūnuānsa ya čē ga kūra, ki kārīgba tākálmīna én fító ; ba ta sáni ba žīkīnsa ne dúka ya yi kíbba ; ta káma kūnuānsa ta yés ; ba ta sáni ba ta žēfásda nāku-dúka tana tamáha tākálmīnsa ne.

Ta šīra, ya fitó, ta kāmāši, ba ta sáni ba šina dagá báyānta. Ya čē máta : kūra, kūra ! dūbēni na tafī garīmu ; šina gúdu tana bīnsa, saí šina čē máta : daía, biú, úku, daía, biú, úku, ya tafī, ba ta kāmāši ba ; ta dāwoyo tana čisoñ hákōra tana žīn haūši. Dīānta dúka suna rāma ; sai ta tafī tana žīn haūši, ta zámna. Šī ke nán ya kārē.

3. Magánān Mállamī da Kūrēge.

The Story of the Priest and the Fox.

Mállamī šina da dūkiā dayāwa, da šānu da āwaki da tūmáki. Kūrēge ya záka garēsa, ya čē, Mállamī, ina sō én yi máka bārantáka ; ya čē, da kyaú. Ya čē, mī záka yi mání ? Ya čē, ina yi máka

šīrān gārīken tūmakīnka da āwakīnka ; ya čē da kyaú sunka zámna. Kōwóče sāfiā kūrēge šina daúka kāsīn tūmaki da na āwaki.

Samá samá suna nán. Kadán garī Alla ya wāye šī kan tafī šī kan šāre gārīke na āwaki. Mállamī ya bāši sánfō kārāmī. Kūrēge ya čē mása, O, ka bāni babá, ya fī ; Mállamī ya bāši, sunka zámna. Da sāfe ya yi ya káššē tūmkiā, ya sā číkin sánfō, ya sūba kāsīn āwaki bīsa garēta, ya daúka, ya kaí wōše, ya tafī číkin dāži, ya fūra wūta, ya gása, ya čī ; ya tafó gídā da sánfō, ya zámna. Da mārāēče ya yi, ya dārīmē tūmaki da āwaki ; sunka yi bēriči. Hārīo da sāfe ya yi háka kāmā na žīa. Mállamī šina gāni tūmaki da āwaki suna rāgewa, ya čē, minēne šina čī tūmakīna da áwakīna? Ya fadī háka, ya táfī, ya zámna. Da mārāēče ya yi ya dārīmē tūmaki da āwaki.

Da sāfe ya yi ya táfī, ya káššē babá búnsūru, ya sā šī číkin sánfō, ya sūba kāsīn āwaki bīsa garēsa : šina daúka ya fáskārēsa daúka : abú ya ša kānsa ; kadán zāši daúka ya fáskārēsa. Dīā Mállamī ta tafó, ta čē mása : ba ka īya ba daúka kāya nán? Ya čē : tafó ki tāyani daúka. Ta čē, ka rāge ; ya čē, áá, ba na īya rāgewa. Yarīnia ta rāge kāsīn tūmaki da na āwaki, ta gāni búnsūru číkin sánfō, ta čē, O, ubāna ! tafó, ka gāni abín da kūrēge ya yi ; ya čē mi ya farú? Ta čē : ya káššē babán búnsūru. Ya čē, O mūgum bārā ! ya čē : ku kāmāši ! Sunka kāmāši sunka dārīmēši číkin itāče

tún da sāfe har mārāēče ya yi suna bŭgānsa, har sunka gāži kāmān zāši mútuā. Sunka čē, ku bérši, da sāfe mu bŭgaši; sunka dārīmēši nán. Da dēre ya yi kūra ta tafó, ta gánēši, ta čē mása: mī ya sāmēka sunka dārīmēka?

Ya čē, O, saí laifi kádañ na yi sunka dārīmēni. Ta čē mása: én kŭnčeka? Ya čē, kadán kin yírda. Ta čē: én mútum ya yi máku ránā ku kan yi mása dēre? Ya čē, áá, ba na yi máki dēre. Ya čē máta, kadán kin kŭnčēni én dārīmēki dagá nán, da sāfe mútāné suna tafó, su bāki nāmā ki čī. Ta čē, da kyaú. Ta kŭnčēši, ta tafó, ta šíga, ya dārīmēta kwaraí, ya tafí ya bérta.

Da sāfe ya yi sunka tafó sunka gánēta suka čē, kūra čē, ku bŭgáta; suna bŭgáta tana kŭka tana zāo; suna bŭgānta kwaraí; ta čīre, ta tafí číkin dāži tana nēmān kūrēge; ta sāmēsa; ya yi gúdu, ya šíga číkin rāmi. Kūra tana žīn haūši, ta tafí gídānta. Ši ke nán, ya kāre.

4. Magánān budurāí biú uwāsu daía, ubāsu daía.

The Story of the Two Girls who had the same Mother and the same Father.

Budurāia daía ta čē ga kānuāta: nī na fīki kyaú; kānuāta ta čē máta: nī na fīki kyaú. Wóčan ta čē máta: kadán kin fīni kyaú, tafó, mu tafí číkin dūniā, mu gāni wāče ta ke da dūkiā da yāwa. Kānuā

ta čē da kyaú sunka šīri sunka tafī. Da sunka tafī ga wóni garī sunka čē ga mūtāné : wáče ta kẹ da kyaú ga čikínmu ? Wóda ta kẹ da kyaú ku bāta dūkiā. Wódānsu mūtāné sunka sō kānuāta, wódānsu mūtāné sunka sōta ; sunka bāsu dúkiā dagá garī nán, sunka wúče, sunka tafī ga wóni garī ; da sunka íssa ga garī nán, hārīo mūtāné sunka bāsu dūkiā dagá garī nan, sunka wúče.

Da sunka tafī kānuāta ta sāmú dūkiā da yāwa. Suka yi yāwọ gārūruā da yāwa sunka dāwoyo. Da sunka dāwoyo sunka tafó ga bākin gúlbi ; šānūnsu da āwakīnsu da abú dúka da suka sāmú sunka kāwọ nán sunka ša rūa. Da sunka ša rūa sunka kōši, kānuāta ta tafī ta ša rūa : īyāta ta čē máta : ki kāwọ máni rūa én ša, ta čē da kyaú ; ta tafī ta daúko rūa, ta kāwọ máta. Īyāta ta čē máta, wónan rūa bābu kyaú ; āwakīnki da tūmakīnki da šānūnki sunka ša, ki kāwọ máni kuá én ša ; ba na sō tafī. Ki káwọ máni wódānsu māsukyaú ; tana žīn haūši. Kānuāta ta tafī, ta čē, dagá nán ? īyāta ta čē máta, ba dagá nán ba, tafī gabá. Harīo ta tafī wūri da sūrufi, nán ta fāda, ta gbáta. Īyāta ta kāwọ dūkiāta dúka gídā.

Sunka támbāyēta sunka čē, énna abōkiāki ? Ta čē másu : ta gbáta. Sunka čē, dagá énna ? Ta čē másu, ga číkin gúlbi. Sunka zámna kánēnta ya tafī šina kīwọn tūmaki ga bākin rūa nán, šina wākānsa sūnān kānuāsa : zọ gída ! Šina dagá nán

šina wāka šina kirā iyāsa. Ya šima kādañ, ya gáni ta fitó dagá cíkin rúa, ta tafó garēsa; ya gaišēta. Ta zámna, ta gérta mása gāšin kā'nsa, ta žāfa mása mai, ta čē mása, zāni táfiā gídā. Ya čē máta, wónē gídā zāki? Ta čē mása, zāní táfiā cíkin rúa. Ta tafí, ta fāda cíkin rúa, ba ši gánēta ba. Da mārā-ēči ya yi ya dāwoyā ga gídā, ya fadí ga mútānē: na gáni iyāta! Sunka čē, kārīā! don ba su yírda ba. Hárío (gōbē) ya tafí wātā ránā, ya zámna nán šina kīwo šina wākānsa. Ta fitó, ta tafó garēsa, ta gai-sása, ya karba gaisuāta.

Suka zámna suka yīni nán. Da mārāēčē ya yī iyāta ta tafí ta fāda cíkin rúa; ši ya tafó gídā. Hárío ya fadí ga mútānē ya čē másu, da gāskiā, na gánēta. Ya čē másu, kadán kuna sō ku gánēta ku sáma tūmaki; gōbē mu tafí, ku gáni. Sunka čē da kyaú. Da garí ya wāyē sunka sāwoyā tūmaki, sunka tafí wūrin kīwo. Da sunka tafí wūrin kīwo tāre da uwān yāro da ubānsa, sunka sāwoyā tūmaki, ya tafó ga bākin rúa, ya zámna šina wākānsa. Ta fitó dagá cíkin rúa, ta gaišēwa sunka zámna suna magánānsu, ta čē mása: Aí da fāri ba ka da tūmaki ba da gírīmā háká. Ya čē máta, ina da su: ta čē, ban yírda ba; su kuá sunka cí čiāwa suna ganinta. Da mārāēčē ya yi ta čē mása, zāni táfiā gídā; ya čē da kyaú. Ta gérta gāšin kā'nsa, ta žāfa mása mai; ta yi mása tápka, ta tafí gídā.

Ya čē másu, kun gáni dīāku? Sunka čē, da gās-

kiā, mun gánēta; ta gēta gāšin kā'nka, ta žāfa máka maī muna gánīnta, da gāskiā, īta čē. Sunka čē, kākā zāmu yi mu sāmēta? Akoí wóni yāro, dān sārīki, ya čē másu : kadán na fūšīēta kuna bāni īta én yi árīmē? Sunka čē, ī, da gāskiā, muna bāka īta ka yi árīmē. Ya čē da kyaú. Ya sáma kútūrū : fúskānsa dúka bābu kyaú, da hānuānsa dúka ākūtūrče. Mútāné ba su sáni ba ya yi da gaŋgañ. Ya čē másu : kadán na šíga číkin rūa ; kadán ku gáni rūa ya sáma fāri, káda ku yi mūrna, kadán ku gáni rūa ya sáma bakkí, ku yi kūka, káda ku yi mūrna ; kadán ku gáni rūa ya sáma ĵa, ku yi mūrna. Sunka čē da kyaú. Ya daúki áska da wūkāsa, ya šíga číkin rūa, ya gaída mīžin yarēniā, ya čē: Kana lāfiā sārīkín rūa? Dōdō ya čē, saí lāfiā. Ya čē mása, kana sō én yi máka áski?

Dōdō ya čē, īna sō, ya čē da kyaú. Ya fūtásda aska šína áskin Dōdō. Mútāné sunka gáni rūa ya sáma farífarí ; sunka šīma kādañ sunka gáni rūa ya sáma bakkí kírin, suka fāra kūka, mútum ya yénka kā'n Dōdō. Sunka šīma kadán, sunka gáni rūa ya sāwoyā ĵa wúr, sunka fāra mūrna suna kídidi suna wórīgī. Mútum ya fūtásda yarēniā dagá číkin rūa. Iyāyēta sunka gánēta suna mūrna da kūka. Mútum ya daúki mātāsa, ya kaí číkin gídānsa, ya yi árīmē da īta. Kadán ta yi tūo ta kan bāši nāsa dagá číkin kásko bābu kyaú ko kasāmi, ba ta sōnsa ; ba ta wánkēwa káskūnsa da šína cīn tūo, tana bēri

háka da daúda, tana bāši rūa číkin kwōria bābu kyaú.

Wóta rāna ya tāra mūtānē dagá číkin dándālī, ya fadī ga mūtāné, ya čē : kun gāni číkin kásko nán bābu kyaú ina čin tūo, číkin kwōria nán bābu kyaú ina šan rūa. Mátāta ba ta sōna, don žikina bābu kyaú, yāo ina saúya žikina, én tafī číkin gídāna. Sunka čē, mun gāni. Ya tafī gídā, ya wánkē hānu-ānsa, ya wánke žikīnsa dúka, ya sāwayā žikīnsa, ya sáma kyaú ; kutúrta dúka ta bērsi. Wóta máče ta yí gúdu, ta tafó, ta fadī ga budúrūa, ta čē: mīžīnki da ba ki sō, yāo ya gérta žikīnsa; máza ki wánkē akōšīnsa, da kwōriāsa ta šān rūa, ki wánkē kwaraí! Ta čē da kyaú. Ta tāši, ta wánkē akōši, ta wánkē kwōriā, ta wánkē da kyaú, ta yí tūo maikyaú, ta sā číkin akōši, ta ážē, ta šīma kādañ, ta ži búšebúše.

Mīžīnta ya tafó, ya šīga číkin gídā, ya gāni akōšīnsa, da kwōriāsa awankē, da tūo nagarī. Ya čē ga mātāsa : nī ba na sō én čī dagá číkin akōši nán maikyaú, ba na sō én šā dagá číkin kwōriā nán maikyaú, ba na čī ba ; ki bāni dagá číkin káskōna da bābu kyaú én čī, dagá číkin kwōriāta da bābu kyaú én šā. Ba na sō én čī dagá číkin akōši nán maikyaú, da kwōriā nán maikyaú, saí kin tafī ; kin kāwo wūziān dān zakaínya, kin wánkē akōši nán da kwōriā nán, kána én čī én ša dagá čikīnsu. Ta čē da kyaú. Ta tafī číkin dākīnta, ta zámna, ta čē, kākā zāni én kāwo wūziān dān zakaínya? Ta

tafi, ta fadi ga wota máče, ta če : mīžina ba iya sō ya ē ya šā dagā čikin kwōriā nán maikyaú, dagá čikin akōši nán maikyaú ; ya če, saí na tafi na kāwo wūziān dān zakaínya, na wánkē akōši nán da kwōriā nán, kána ya šā dagá čikinsu.

Máče ta če máta : abín da kinka yi mása dafāri ši ne šina rāma máki yānzū. Máče ta če, ina tāyaki, ki tafi, ki gerta házi, ki wánkē, ki bēri dāri nán. Kudāše su fāda dagá čikinsa ; ki daúka kudāše nán, ki sōyēsu, ki daúka, ki tafi čikin dāzi ; kadān kin tafi kin gāni uwā yānzakaínya ki hāwa bīsa itāče, ki zāmna ; kadān uwā yānzakaínya ta būdē bāki, ki zūba čikin bākinta máza, kina sāmú wūziān dānzakaínya ; ta če da kyaú. Ta tafi čikin gidānta ta daúké házi, ta yi sūrife, ta wánkē házi, ta daúké rūan házi, ta ážē. Kudāše sunka šiga ta daúki kudāše nán dúka ta sōyēsu ; ta daúka, ta tafi čikin dāzi, ta iše uwā yān zakaínya, ta hāwa bīsa itāče. Uwā yan zakaínya tana gerta gāšin kūra. Ta gāzi, ta būdē bākinta bīsa. Máče ta daúki kudāše máza, ta sūba čikin bākin uwā dān zakaínya, uwā yān zakaínya ta čaínyē.

Hário ta šima kādañ, ta būdē bākinta bīsa ; máče ta sūba máta kāmā nadá. Uwā yān zakaínya ta če ga kūra, ki tafi gidānki, yāo na gāzi, ba ta sáni ba uwā yān zakaínya tana žin dádi, ta če na gāzi. Kūra ta tafi. Uwā yān zakaínya ta tāši, ta dūbi bīsa itāče, ba ta gāni ba kōwa, ta če : wānēnyē

b̄isa itāčē nán ? Máčē ta āmsa ta čē máta, nī čē, máčē ; ta čē máta : šīdō kāsa ; ta čē, ba na īya ba. Ta šē, yān zakaínya ta čē, dōmi ba ki šīdowa ? Ta čē, kadán na šīdō dīānki su čaínyēni ; ta čē, áá, ba zāsu čīnki ba ; ki tafó kāsa. Máčē ta šīdō. Ta daúki saúrān kudāše, ta bāyēs ga uwā yān zakaínya. Uwā yān zakaínya ta čē : mī kina sō ki tafó naná ? Ta čē máta, īna sōn wūziā ta dānki daía ; ta čē da kyaú. Ki tafó én rūfēki, káda su tafó su gánēki. Tā čē da kyaú. Máčē ta šīga cíkin rafōniā, uwā yān zakaínya ta rūfēta.

Da ta rūfēta da mārāčē ya yi dīānta sunka tafó sunka žī kámsaṇ mūtum sunka čē, O, uwāmu ! yāo muna žīn wārin mūtum. Ta čē másu : kārīā, éna kunka žīn wārin mūtum ? Tana kūka ta čē, kuna čēwa akoí wārin mūtum, ni ban žī ba. Babá dān zakaínga ya tafó, ya čē, ki zámna, dōmi kina kūka ? Da suka tafí suka yi bérīči, uwā dān zakaínya ba ta yi ba bérīči, ta čē ga máčē : ki fíta ki tafí, ki yénke wūziā aúta dān zakaínya ; ta čē da kyaú. Ta čē máta, kadán kin gáni dāki šina fāri, káda ki tafó, don ba suna bérīči ba, kadán kin gáni dāki bakkí kírin, ki šīga suna bérīči ; ta čē da kyaú.

Máčē tana daúka wūkānta kāramā dagá cíkin alžīfūnta, tā tafí ta gáni dúka fāri, ta yi gúdu, ta tafí ta gbōya, ta čē, ba su yi ba bérīči. Sunka tafó wūrin uwāsu, sunka čē, mun gá mūtúm ! ta čē

másu : káriā ; ta čē, ku tafí, ku yi bériči. Sunka tafí sunka yi bériči ; máče ta táfó, ta gáni dāki bakki kírín, ta síga, ta tába kāramī aúta dān zakaínya ta yénke wūziānsa. Uwā yān zakaínya ta čē máta, ki gúdu máza ki tafí číkin garí. Máče ta čē da kyaú. Ta tafí tana gúdu, ta sāmú wūziā ta dān zakaínya. Da tāfe dīā yān zakaínya sunka tāši suna čēwa : ina tāši da wūziāta bīsaí (bisaye) wónan kuá ya čē šina čēwa, ina tāši da wūziāta bīsaí. Sū dúka sunka tāši da wūziānsu. Kārāmī ya tāši ya čē, ina da wūziāta gúndul (gāziēre) ya tāši bābu wūziā. Sunka daúka gúrumīnsu suna kídí suna čēwa : da bāyā ! da bāyā ! wóna ya yénke wūziā dān zakaínya ši dāwoyo !

Máče ta dāwoyo kādañ kādañ. Uwā dān zakaínya da ta gáni máče nēsa tana dāwóyowa, ta čē ga dīānta, ku, bāni gúrumī, nī ina kídí ; tana kídínta tana čēwa : da gabá da gabá ! máče ta tafí gabá tana gúdu. Ta tafó číkin garí ; ta kāwo wūziā dān zakaínya, ta tafí číkin gídānta, ta wánkē akōši da wūziā dān zakaínya, ta wánkē kwōriā da ita. Hārío ta dārīwōye, ta sā tūo číkin akōši, ta sā rūa číkin kwōriā, ta kāwo tūo gabá ga mīžīnta ta kāwo rūa gabá ga mīžīnta, kána ya sā hānūnsa ya čí tūo. Dagá ránā nán ta sáni ši dān sārīkī ne.

Ši ke nán, ya kārē ; magánān yāmāta biú ya kārē.

5. *Tasūniān uwā da dānta.*

The Story of the Mother and her Boy.

Akoí wóta máče tana da dā, ámmā šì mārashán-kalī šì ke, ba šina da wāyo ba kámadā wódānsu yāra. São daía uwānsa ta aíkēsa ya tafī, don ya sāyo máta alūra; da ya tafī ya sāyi alūra, ya gámú da yāro šina da sánfo čīkē da dūsa, ya čē ga yāro: éнна zāni sā alūrāta? ya čē mása, ka sāta ga číkin dūsa. Da ya sā; da ya yi kúsa ga gídānsu ya támbāyī yāró, éнна alūrānsa? Yāro ya čē, ka dūba ga číkin dūsa; da ya dūba ba šì sāmú ba alūra, ya tafī gídānsu. Da ya tafó uwāsa ta čē mása, éнна alūra? Ya čē, na gámú da yāro šina da sánfo čīkē da dūsa, da na čē mása, éнна zāni sā alūra? ya čē máni, ka sā ga číkin dūsa, ámmā da mun yi kúsa ga gídā, da na dūba ga číkin dūsa, ban sāmú ba. Uwāsa ta čē mása, kaí ba ka da wāyo; dómi ba ka sāta ba ga hānūn rīgānka, ka kāwo máni? kadán ka tafī, ka sāyin alūra, ka sāta ga hānūn rīgāka.

Da suka zámna ta aíkēsa ya tafī ya sāyi máta mai máza, ta čē mása, ka yi gúdu, da ka dāwogo da gúdu. Hákanán ya tafī da gúdu, ya sāyi mai, ya sā ga číkin hānūn rīgāsa, ya yi gúdu; ámmā tun da šina gúdu mai šina nārīkēwa šina fāduā kása. Ámmā da ya záka sai ya kāwo mai kādañ. Uwāsa ta čē mása, éнна mai? Ya čē, mai ya nā-

rīkē, sai kādañ ga hānūna. Ámmā uwāsa ta yi fūši tana sāgēnsa, ta čē, dōmi ba ka sā ba ga číkin tūlu, da ka kāwọ mání? Kadán ka tafí kumá ka sā ga číkin tūlu, da ka rūfē tūlu kwaraí, ka kāwọ mání.

Da sunka zámna kwānaki kādañ uwāsa ta čē mása, ší tafí ya kāwọ dān karé dagá gídān abōkaínsa. Ámmā da ya tafí ya gaídā māsugídā, ya čē másu : uwāta ta aíkōni, don én daúka dān kuíkūya ; sunka čē da kyaú. Da sunka bāši ya sā ga číkin tūlu, ya rūfē bākin tūlu kwaraí. Da ya záka ga gídā uwāsa ta čē : éнна karé? ya čē, šina ga číkin tūlu. Ámmā uwāsa ta čē, ba ši yi kūka ba, da ka sāši dagá číke? ya čē, ī, ya yi kūka, ina tamáha šina yīn mūrna. Da uwāsa ta būdē tūlu ta sāmú karé āmáče! Ta čē, kaí mākelāči ka kē! Ámmā ya čē, kē kínki fadā mání háka, kadán na tafí na kāwọ wóni abú, ka sā ga číkin tūlu, hákanán nī kuá na yi. Ta čē mása, ya fī ka sā īgiā ga wūyānsa, da ka čē mása : ka tafó? ka tafó!

Hákanán ga wóta sāfiā ya tafí ya sāyọ čīniān dān ákūya ; ámmā da ya tafí ya sāyi čīniā ákūya ya dārimē čīniā da īgiā, ya fāra žā šina čēwa : ka tafó! ka tafó! Da karnūka sunka žī háka suka yi gúdu zūa garēsa, suka čáinye čīniā, sai kašší ya ža zūa ga gídā. Uwāsa ta čē, éнна námā? ya čē, gúši ; ta čē, kaí mārashánkalí ka kē. Ta čē, wónan ne ka kē kirā námā? tōfon kašší! Ya čē, kē kínka aíkēni. Da gabá ga wónan ta čē, ba na kára aíkēka.

6. *Magánān mútumé Inliz da sándānsa.*

The Story of the Englishman and his Stick.

Mu rubútu magánān wóni mútum da na ži dagá Bornu. Mútumé Inliz ya tafí wóni garí ya zámna číkin garí nán šina da sándā číkē da āzúrfa. Ránā daía ya fíta wōše, ya zámna kálíkāšin wóni itāče. Da zāši dawōyawa gídā ya mánče sándānsa. Wódānsu mútāné sunka gáni sándā sunka daúka sándā da naūyi suka če, wóče irin sándā kẹ nán da naūyi háka? Daiānsu ya daúka kaí. Suna táfiā mútumé nán da ya mánče sándānsa ya gáni mútāné nán sun daúka b́sa kaí, ya kirāwosu ya čē, ku saída mání sándā nán? Sunka če mása : ka sāyi kọ, nāwa ka sāyẹ, mu ži? ya čē másu, nī bāku alūra dūba da sándā alkāmūra bókoí da tūrārē kádañ. Sunka čē da kyaú, suka bāši sándā. B́sa sándā nán akoí tāgiā kārāmā. Ya daúki makúblī, ya būdē mútāné suna gáninsa ; ya būdē sándā, ya áwūna da hānūnsa saú úku, ya čē, daídaí nē. Ya bāsu alūra, ya bāsu alkāmūra, ya bāsu tūrārē, suka tafí ; wónan ya kārẹ.

7. *Magánān yarīnia da sāmāri fúdu.*

The Story of the Girl and the Four Bachelors.

Yarīnia wónan tana da kyaú ; číkin garinsu dúka bābu budurúa da ta fíta. Da sāmārī fúdu suna da

kyaú kāmān ĭta, sunka čē: muna zūa, mu daúka yarīnia nán. Daía ya čē, nī zāni daúkānta suna gér-dama. Hákanán yāro na wóni garí ya záka ya daúkēta, ya kaíta garínsu. Ubānta ya žī labāri dīānsa ta yi árīmē; ya tāši ya hāwa bīsa dōkīnsa, ya tafī garínsu yāro nán, ya kāwo dīānsa číkin gídānsa. Šina da rākūmī číkin gídānsa. Ya tāra mūtāné dúka; yarīnia ta čē: kōwāne ya hāwa bīsa rākūmī nán, ba ši fādi ba ši ne mīžīna.

Mútāné dúka sun sā rīgā maikyaú; ámmā mīžīnta nafāri ya tafó, ya daúki būzu, ya zámne číkin mūtāné; ámmā yarīnia ta sáni ši ne mīžīnta nafāri. Mútāné dúka sunka tāši ta čē: kōwāne ya yi sūkuá rākūmī nán sáo úku, ba ši fādi ba, nāmīžīna ke nán. Wóni ya tafó ya hāwa rākūmī sunka bāši búlāla ya yi sūkuá, ya fādi, Wóni ya tafó ya yi sūkuá, ya fādi. Mútāné dúka, kōwāne, ya yi sūkuá saí ya fādi. Yarīnia ta tafó, ta tafī wūrin yāro šina būzu, ta čē, wa? ga mūtāné, ke bāši rākūmī nán, ya yi sūkuá? Mútāné dúka sunka čē: mu ba mu īya ba, ši šina īyawa? Yarīnia ta čē, ku hánkūra, ku bāši, ya yi sūkuá kādañ. Sunka čē, da kyaú. Ya tafó, ya hāwa bīsa rākūmī sunka bāši búlāla, ya yi sūkuá rākūmī sáo úku, a na fúda ya tafó, ya daúki yarīnia, ya āžēta bīsa rākūmī.

Ubān yarīnia šina da dōki nakwaraí šina gúdu. Mútumé nán šina gúdu da yarīnia bīsa rākūmī. Ubānta ya tāši, ya hāwa bīsa dōki šina sūkuá ya

āžē hāncin dōki daídaí da wūziān rākūmī suna gúdu. Yāro ya šiga číkin gídānsa, ya rūfē kōfa. Ubān yarīnia kāfa dōkīnsa ta mádu ga itāčen kōfa; ya fútās, ya dāwoyo gídā.

Ši ke nán, ya kārē; magánān yarīnia da yāra fúdu.

8. *Magánān máče da mīžinta da zāki.*

The Story of the Woman and her Husband, and the Lion.

Nāmīži kōwōče ránā šina táfiā fāraúta ba ši káššewa kōmi, ši kan tafó ga gídā. Wóta ránā ya tafí fāraúta ya kāmā bābē; ya nādēši dagá číkin dāži da čāwa da yāwa, ya sāši, ya dārīmē šina táfowa gídā. Da ya tafó gídānsa ya āžē. Mátāsa ta gáni tana tamáha námā ne; ta wánkē tūkūnia kwaraí, ta tafí, ta fūra wūta, ta dōra tūkūnia, ta tafó tana būdawa, ba ta gáni ba námā, saí sán-sāmi tana būdawa ta gáni, bābē ya tāši. Ta čē ga mīžinta, námā da ka kāwo, ya tafí. Ya čē, ha! Mátāsa tana da žiki (číki) ya čē máta, ki tafí ki kāmāši kōénna ya šiga. Máče ta tāši ta daúki kāra tana táfiā ta būga fāra; fāra ta tāši, ta tafí ta šida; máče ta tafí, ta būga fāra, fāra ta tāši, ba ta iya kāmawa. Fāra ta tāši tana bī, ta būga, saí fāra tana tāši, ba ta iya kāmawa.

Har mārāēče ya yi, ránā ta fādi, ba ta iya gáni.

Ta sāmú kōgōn itāčē da gírīmā, ta šíga, ta zāmna. Ga wāta nán ta haifi dānta nāmīžī; tana táfiā ta nēma abínči kādañ, ta tafó, ta čī tana bāyēs ga dānta nōnō, ya ša; tana táfiā tana nēma abínči kādañ-kādañ, ta tafó, ta zāmna tana bāyēs ga dānta nōnō har dānta ya yi wāyo kādañ šina táfiā wūrin zāki, ámmā zāki šina sō šī káššēši, šī kan dāriā, zāki šī kan bērsi. Zāki ya haife dīānsa. Kōwóče ránā yāro šī kan tafó wūrin zāki, šī kan tafī wūrin uwāsa. Kōwóče ránā zāki šī kan káššē námā, šī kan kāwo ga dīānsa. Yāro šina nán šina zāmne šina gāni har yān zāki sunka sāba da šī, sun sáni wārin mútum.

Sāo daía zāki ya káššē námā ya kāwo ga dīānsa sunka čī, yāro ya tafī wūrin uwāsa, ya tafī hārīo. Wóta ránā zāki ya tafī, uwāsa tana táfiā číkin dāžī, zāki ya gānēta, ya káššēta, ya kāwota ga dīānsa. Dān zāki ya gāni, ya kī čī, ya yi fūši sunka tafī sunka yi rāmi sunka bízne uwān yāro suka zāmna. Dān zāki šina táfiā gólgodāwa kāfānsa da na uwānsa šina gāni ba daídaí ba. Šī kan tafó šī kan zāmna har ya gírīmā ya gāni kāfāsa daídaí da na uwāsa; ya tafó ya zāmna, ya yi kíbba. Dān máčē šina gírīmā. Dān zāki da ya gāni kāfāsa daídaí da na uwāsa ya tafī, ya kāmāta, ya káššēta, ya kāwo ga yāro, ya čē, kai kuá ka čī; yāro ya kī čī; su dúka sunka zāmna bābu uwā. Sunka tafī sunka bízne uwān zāki. Sāma sāma dān mútum ya gírīmā, dān zāki ya gírīmā, su dúka biú sun gírīmā.

Sáma sáma yáro ya čē ga zāki, zāni táfiá garímu. Zāki ya čē, da kyaú. Yáro ya čē, ina sō rīgā. Zāki ya čē, da kyaú. Zāki ya tafí, ya kwānta ga haínyān fátake ; fátake sun tafó suna wúčewa, ya fāda ko ya tumá čikīnsu. Mútāné sunka gúdu zāki ya kāwo rīgā da yāwa, kōwóče irin rīgā, da kōre, da zāné, turkedi, da barāge, da fāra rīgā, da rīgā alharīni ; kōwóče irin tūfawa ya kāwo, ya bāyēs ga yáro. Yáro ya čē na gōde. Hārīo ya čē, ina sō māži, ina sō gílma, ina sō wūka, ina sō kōri da bāka, ina sō dūkiā. Zāki ya čē da kyaú ; ya tafí, ya kwānta bīsa haínyā. Fátake suna táfowa, ya tumá ya fāda čikīnsu ; mútāné dúka sunka wāze, ya kāwo māži, ya kāwo kánsākalí, ya kāwo wūka, ya kāwo gílma, ya kāwo mása dúka abín da ya fadā mása. Yáro ya čē da kyaú. Yáro ya daúki dūkiāsa, ya tafó číkin garí, ya zámna ; bābu wōnda ya sán'ši, har ya yi árīmē.

Zāki šina táfowa číkin garí, da dēre šina táfowa wūrin yáro ; kōwōne dēre hákanán šina táfowa wūrin yáro da dēre. Wóta ránā da dēre ya tafó, ya šíga číkin dāki šina zámne da abōkīnsa. Mátān yáro ta tafó, ta fūra wūta, ta gá zāki, ta yi ūfu (ko ta yi kúrūruá) ta žī tōro. Zāki ya hāwa ya tán-gána ga itāče, kāfānsa biú bīsa, kāfānsa biú kāsa. Máče tana čewa, akoí zāki číkin gídāmu. Yáro šina čewa, énna ši ke ? Šina čewa, bābu zāki nán. Zāki ya fúta da sāfe garí bai wāya ba kwarái. Ya

tafó, ya čē ga yāro : kadán ka žī na yi kūka daía na mútu, kadán ka žī na yi kūka biú, ban mútu ba. Yāro ya čē da kyaú. Yāro zūčiāsa ta gbáče. Zāki ya tafī cíkin dāži, ya yi kūka sāo daía, ba ši. kāra ba, ya mútu. Yāro ya žī ; ya gérta wūka da kyaú tana da kaīfi, ya daúka ya tafī. Ya čē ga mátāsa, zāni én mútu. Ya tafī šina nēmān wūri énda zāki ši kẹ ; ya gāni zāki ya mútu. Ya daúki wūka ya kášše kānsa, ya mútu kúsa ga zāki. Su dúka biú su mútu. Wóni mútum ya tafī, ya gāni yāro da zāki sun mútu wūri daía. Ya kíráwo mútānén garī sunka daúkēsu sunka kaísu, su biú, suka bízneṣu wūri daía.

Ší kẹ nán ya kāre ; magánān mútum da mátāsa, saí zāki ɣakānīnsu.

9. Magána da bȳrī.

The Origin of Monkeys.

Bȳrī dafāri ši mútum ne.

Suna kāmā kīfi da yāwa sun čī. Wóni lōtu mútumé Alla ya záka, ya čē másu : kuna kāmā kīfi da yāwa ; ránā aljīma ku bērsu su čī kādañ. Kōwónē lōtu kuna kāmāsu kuna čī, ránā aljīma ku bērsu, su kuá su čī, suka čē, da kyaú. Máčē ránā aljīma ta yi, ta tafó cíkin gūlbi daúkān rūa, ta gāni kīfi da yāwa, ta kāmā, ta daúka rūa, ta tafī gídā,

ta fadī ga māza, ta čē : kuna gídā kuna kwānčē,
gá, kīfī sun fító da yāwa číkin gūlbi suna cī abínčī,
ku tafī ku kāmāsu, ku kāwosu mu cī. Māza sunka
čē : mútumé Alla ya tafó, ya fadī mámu, káda mu
kāmā yāo, ránā daía ; da mútumé Alla ya tafī,
ya bērsu. Mātā sunka čē, kadán ba ku kāmā kīfī
ba, ba mu sōnku ba.

Māza sunka čē, mātā suna kīmu, mun kī kāmā
kīfī, mu tafī mu kāmā kīfī Sunka tafī sunka
kāmā kīfī da yāwa sunka kāwo gídā. Mútumé
Alla ya dāwoyā, ya čē másu ; ba ku jī ba magána
da na fadā máku ? Māza sunka čē, mun jī, saí
mātāmu sunka kī jī. Ya čē másu : Alla ši daúka
múku albérka, ku kāwa wóni abú, ku šíga číkin
dāži. Sunka sāwoyā sunka yi wūziā suna táfiā
hānū tāre da kāfā suna táka kāsa suna táfiā.

Ši ke nán na jī, na fadā máka, kọ kārīā kọ gās-
kiā ban sáni ba.

10. Magána da mútāné biú daía číkin wūta,
daía číkin aljāna.

The Story of Two Men, the one in Hell, and the
other in Heaven.

Mútumé číkin lāhirā.

The man in the Sheol.

Číkin garīmu wóni mútum ya mútu ; dānsa šina

da raí. Dānsa ya tafí ćíkin gōna; rŭa dayāwa sun tafó da kañkāra; ya sūma, don ya žī dārí. Mútāné sunka fŭra wŭta, sunka daúkēši; wóni ya káma kāfa, wóni ya káma hānŭ suna rēto da ši; ya yi raí, ya sāmu lāfiā; da ya yi hāñkalī ya čē: O, ubāna! Alla ši bāši wŭta ćíkin lāhīrā!

Mútumé da házi da yāwa.

The man who had much Corn.

Akoí mútum daía šina da házi da yāwa. Kadán ya jŕ almāžirī šina rōko házi, don ši sāmú ši čī, ši kan gúdu, ši kan fíta daqá bāyān gídā, ši kan tafí gōnā, ba ya sō almāžirí; da ya mútu akasāši ćíkin aljāna.

Akoí wóni mútum ya yi sādaka da yāwa; kúr-dīnsa šina bai ga mútāné, da házīnsa šina bāyēs ga tālakāwa, da ya mútu akasāši ćíkin wŭta; házīnsa da yāwa ćíkin lāhira. Mútum wónan da ya šíga ćíkin aljāna bābu házi wŭrīnsa. Házi daía daía šina fādawa ćíkin gídānsa, šina daúka šina čī. Ya čē, ēnna wónan mútum ši kẹ? Sun čē, šina ćíkin wŭta. Ya čē, ku kāwoši, da házīnsa dúka, mu zámna tāre da ši, mu čī házīnsa. Mútum da šina ćíkin wŭta sunka kāwoši da házīnsa dúka akasāsu ćíkin aljāna sunka zámna tāre da su wón-da ya kirāwoši, ya sāmi aljāna, ya žī dādi; ya käre.

11. *Magánān máče da dīāta da karnūkānsu.*

The Story of a Woman and her Daughter, and
their Dogs.

Máče da dīāta da karnūkānsu sunka tafí číkin gōna sunka yi gídā suka zámna číkin dāži. Karnūkānsu anayī másu tūo sunka čī, anayī másu furá sunka šā. Da dēre Dōdo ya tafó, ya yi kūka, sunka kirāwo sūnān karnūkānsu suka kōre Dōdo. Dōdo ya tafí číkin dāži, karnūka suna táfó gídā ; kōwónę lotu da dēre Dōdo šina táfowa karnūka suna kōrānsa.

Da uwān yarīnia zāta táfiā číkin garí ta fadí ga dīāta, ta čē : ki yi furá ki bai karnūka, su šā, ki yi tūo ki bai karnūka, su čī ; yarīnia ta čē, da kyaú. Da uwāta ta tafí číkin garí yarīnia ta kī magánān uwāta. Da țarārēnta sunka tafó ta yi furá ta bāsu sunka šā, ta bā karūka sākí, sunka kī šā ; ta yi tūo ta bai ga țarārēnta sunka čī, kámsa ta bai karnūka, karnūka sunka kī čī. Da dēre ya yi Dōdo ya tafó, ya yi kūka. Yarīnia ta žī țōro, ta kirāwo sūnān karnūka. Šāto ya tafó, ya wúče, ya kī kōra Dōdo. Ta kirāwo Farí, ya tafó, ya wúče, ya kī kōra Dōdo ; ta kírāwo Sama-kúsa, ya tafó, ya wúče, ya kī kōra Dōdo. Kōwónę karé ya tafó, ya wúče. Dōdo šina kūka ya tafó, ya šíga číkin gídā, ya țāya. Yarīnia ta tāši ta šíga číkin dākīnta, ta țāya. Dōdo ya yi kūka ya tafó, ya šíga číkin dāki

yarīnia ta hāwa b́isa gadó. Dōdó ya yi kūka, ya hāwa b́isa gadó. Yarīnia ta hāwa b́isa rāfōniā. Dōdó ya yi kūka, ya š́iga č́ikin rāfōniā. Yarīnia ta š́iga č́ikin tándu; Dōdó ya yi kūka, ya hāde yarīnia da tándu dúka.

Uwāta ta tafó da ránā ta gáni dīāta bābu, ta čē, Dōdó ya hāde yarīnia; yarīnia ta yi tūo, ba ta bāsu ba ga karnūka, su čī, ba ta yi furá ba, bai bā ga karnūka su šā. Da uwāta ta yi tūo da yāwa, ta bai ga karūka sunka čī sunka kōši, ta yi furá ta bāsu sunka šā sunka kōši. Da dēre ya yi Dōdó ya tafó šina kūka, karnūka sunka tāš́i suka kāmā Dōdó, suka kášše Dōdó. Uwān yarīnia ta tafó, ta fūda ž́ikin Dōdó, ta sāmú tándu, ta būde tándu ta sāmú dīāta; ta yi mūrna dīāta tana da ráí, ba ta mútu ba č́ikin Dōdó. Uwāta tana mūrna tana mūrna da yāwa ta sāmí dīāta.

12. *Magánān máče da ba ta yi sádaka.*

The Story of the Woman who has never done
Good Works.

Akoí máče tun da Alla ya yi ta ba ta yi sádaka ko daía. São daía wóni mútum ya tafó, kūmūlo ya kāmāši, ya čē máče, ki bāni kánwa kādañ, kūmūlo ya kāmāni. Ta bāši kánwa kādañ-kādañ, ya šā, kūmūlo ya tafí. Da ta mútu, ta tafí lāhira, wūrin wūta; wūta tana č́inta; ta daúka īdōnta b́isa, ba ta gáni ba wóni abu saí kánwa da ta yi sádaka.

Tana cīn kánwa har bākīnta ya yi ĵa, ta gāži da cīn kánwa. Mútānēn lāhira sunka čē, ku fūtás da máče nán, ta tafī gídānta, sunka čē máta : ki yi sádaka ga dūniā !

Da zāta fúta suka būgēta da wūta, suka būgāta būgo biú ; ta kāwọ šaída da ga dūniā, ta čē másu : ku yi sádaka da yāwa, wūtān lāhira bābu kyaú. Ta čē másu, ku gáni bāyāna ! dagá lāhira akabūgēni da kārífé da wūta ; šaída kẹ nán. Ta žī ȳoro wūta lāhira.

Ši kẹ nan, ya kārẹ ; magánan da na ĵī.

13. *Tasūniā da kūrēge da kūra da kīfi.*

A Story about a Fox, a Hyena, and the Fish.

Akoí tasūniā daía, ámmā ban sáni ba dúka na sáni šāše.

Kūrēge ya tafī číkin rūa ya sāmí kīfi da yāwa, ya fūtás wōše ya čī, ya kōši, ya bẹr saúrā šina čēwa : Wāne šina tāyani cīn kīfi nán ? šina čēwa, wāne šina bāni číki da gírīmā ?

Ya šīma kādañ kūra ta tafó ; ya gá kūra, ya čē, tafó naná kūra ! kūra ta tafó, ya čē, gá, námā da yāwa, én kin sọ ki čī ; kūra ta čī kīfi dúka ; kūrēge šina žīn haūšin kūra.

Sābuā ta tafó ta zámna bísá itāče tana kūka : kilkal ! kilkal ! kūra ta gáni sābuā žīkīnta da zāné, kūra ta čē : wāne šina bāni zāné da kyaú kāmān

138 *Tasūnia da mai-māganī da bāruānsa biú.*

sābuā? Kūrēge ya čē ga kūra, nī na yi zāné wónan. Kūra ta čē, ba ka bā mání zāné háka da kyaú? ya fadī ga kūra, ya čē, én kina sō zāné, kāwo wūka da kása farí. Kūra bābu háńkalī ta tafī, ta kāwo wūka da fārān kása, ba ta sání ba kūrēge šina žīn haúšīnta, ta čáinye mása námā; ya daúke wūka, kūra ta zámna šina máta šaúšāwa ga báya šina wāka: ka čáinye kīfina! ina rāmawa ga žīkīnta! šina čāga da wūka, ya yi šaúšāwa da kyaú. Kūra ta tafī tana žīn čīwo, kūrēge šina dāriā ya čāga žīkīn kūra.

14. *Tasūnia da mai-māganī da bāruānsa biú.*

The Story of the Doctor and his two Servants.

Wónan maimāganī ba šina saida māganīnsa nāgarī, ámmá sábadā kārīā da šina fadī ga mūtāné én su tāru su sāyē māganīnsa suna yírda abín da ya čē, doñ šina sāsū dúka dāriā. Dagá číkin dēre fa šina sā wódānsu bāruā nāsa su gángāmā māganī, ámmá dagá číkin rānā šī kan fíta dagá číkin gídānsa, ya tafī yāwo.

Dafāri šina fadī ga bāruānsa; ku fadī ga kōwāne da ya záka, na tafī én gání marāsalāfiā. Hákanán fa kadán mūtāné sun záka su támbāyā bāruāsa énna ubāngídānsu šī ke, su kan čē, ya tafī šī wórīkē marāsalāfiā da māganīnsa, hákanán su kan tafī

suná tamáha ši maimāganí babá ne. Kānda ši dā-woyā bāruānsa sun kārē gāma māganī.

Da mārāčē kadán sun šā atē (tea) daia na bāru-ānsa ši yi matāra énda mūtāné su tāra ši sā māgún-gunā bīsa garēta. Da wūri kuá énda ubāngīžīnsa ši sāya dafāri wónan bārā ši sā rīgā da zāné, ámmā ba tāgarí ba, da gánīnta ši sā kōwónē dāriā. Da ši fāra fadín kārīā ya fī ubāngīžīnsa. Ši čē ubāngīžīna ya tafí ga Mursuk, nán ya wórīkē sārākī wónda šina da čiwūta da bābu maimāganí číkin dūniā da ši kē iya ši wórīkēši ; háka nán kuá ya hāwa bīsa dūši da īkōn māganīnsa, énda bābu kōwa ya hāwa, don wóhállá tana da gírīmā ; ši fādi číkin rūa ši yi zánče da kīfi ; kadán šina da mūtāné (māraslāfiā) marāsalāfiā ši wórīkēsu.

Yánzu fa ubāngīžīnsa ya šīriyu ši záka ga mūtāné ši čē másu : Māza-žína, īna da māganí naná, wónda ši wórīkē kōwónē raūni ; kadán wónīnku šina da raūni ya fī ši sāyēsa. Da ši támbāyā, wānēne ši sāyēsa ? bābu kōwa da ši sāyē ? Da wóni ši čē, bāda mání wónan māganí, hákanán ya saida wónan. Da ši daúki wóni īrin māganí kumá dabám dagá wónda ya sāyēs, ši čē, wónan māganí maiwórīkē čiwūtāne dagá číkin číki, kōwāne fa da hāncīnsa šina múrdānsa ya fī ši sāyē wónan, da hákanán kuá ši sāyēsdaši.

Bāyā da ya sāyēsda māgangánūnsa dúka, bārānsa ya čē ga kānsa : na sání māganí na ubāngīži ba

šina yīn nāgarī kōmūgu ga mūtāné da su ke rāšin
 lāfiā, nī yi kōíkōyānsa, én saida nāwa. Hákanán
 ya gáma kōmine da ya sō da ba ši káššé ba mūtum,
 kō ši yi mása laifi. Da ubāngīži ya tafī kāsa ya
 hāwa énda ubāngīžīnsa ya țāya, ya čē ga mūtāné :
 Máza da mātā ! žīa da na kwānta cíkin gadóna,
 na tūna da wóni māganī wónḁa ši káššé kōwónē irin
 alāla cíkin gadó, da wónan nē māganī. Kōwānku
 fa da šina da gadó ačīkē da kumá, kadán ya sāyē
 wónan māganī, da ši yi kámadā na čē ši kārēsu
 dúka, da ba daiānsu asāmú cíkin dūniā nán. Da
 māganī nan šina da ārahá. Wóni sōfon mūtum
 ya čē; mīka mání wónan māganī, gadóna ačīkē ši
 ke da kumá, da suna ālalāna kōwónē dēre én na
 tafī ga kwānta. Da ya bāšīe kúrdi da bāra, kō
 wāwa, kámadā mūtāné suna kirānsa.

Yánzu sōfon mūtum ya sō afadā mása kámadā ši
 yi da wónan māganī. Bárā ya čē, bābu wūya ká-
 madā māganī nan ši yi máka añfāni. Da fāri, ka
 kāma kumá, da ka rīkē dagá cíkin yāsāka tafúdu
 da babán yāsa, da ka taúsēta har ta būdē bākīnta,
 kadán ka gáni bākīnta abūdē, ka sá māganī wónan
 kādañ, da én ka sākēta ta mūtum máza. Da mūtāné
 suna dāriā sōfon mūtum ya čē ga bárā : kaí wāwa
 ne, kadán nī yi kámadā ka čē, ya fī én káššé kumá
 da kaína bámda māganī ! Wāwa kūma ya čē,
 kadán ba ka iya káššēta, da ka yi kámadā na čē ta
 mūtum dagá māganī, ta fī yi kámadā ka sō, nī da

īna da kúrdīna. Da sunka kārē saida māganīnsa sun tafī ga sānsānīnsa.

Nán sunka gāni mātān maimāganī da wóta yarīnia, ámmā ba dīāta ba. Da sunka ūāya nán wātani fúdu sun cē ga maimāganī, mu rábu da kaí, da muna sō wōnan yarīnia ta bīmu, hákanán suka rábu.

Maihānkalī (sūnānsa kē nan) ya támbāya Fāra (sūnān yarīnia kē nan) kākā kin šīga číkin hānūn mūtāné nán? Ta cē, īna tamáha sun sačēní ; da yānzū ba ni da uwā da ubā. Maihānkalī ya cē, ki yi hānkūri, da káda ki yi kūka, nī zāma wānki, don nī kuá ban sáni ba énda uwāyē su kē. Da yānzū nī zāni táfiā nēmānsu, kadán na sāmú nāki nī fadā māsū énda ki kē.

Da suka íssa ga wōni garī ta daúka duāsu na sināria ta bāši, ta cē, uwāta tana da zōbēn-kūnuā kāmān wódānán duāsu ; ya sā číkin alžīfūnsa, ya tafī gídānsu. Da ya šīga číkin býrni ya gāni wōni mūtum zāmne číkin kārúsānsa šina da kaí da hānci kāmān maiwāyo. Da maiwāyo ya gánēsa fa ya fāra gúdu, da tún da bai íssa ba ga kārúsa mūtāné suka cē : ku kāmā bārāo, ku ūaídaši ! Ámmā maiwāyo ya maída kānsa kúruma, sai šina cēwa ga kānsa : hānci, hānci, wōnan ubāna ne. Ámmā da mūtāné sun fīši da kārīfē sun kāšēsa, da zōbē číkin yāsānsa sun dēbē tāre da kúrdīnsa, suka kaíši ga wúrin šāwōra gabá ga alkāli. Alkāli ya cē māsā,

sārmāyī mī ya kāwōka naná? ya āmsa, hánči. Hánči alkālī ya čē, kana tamáha ka záka naná, don ka dārāni gabá ga wónan žēmāa? Maiwāyo ya čē: ankāwōni naná ba sábadā laifi ba; nī da ina karami na gbáta dagá uwāyēna, da yánzu fa, da na gírīmā na tafī nēmānsu; na gáni wōni mútum da hánči kāmā náwa, ámmā da ina gúda én ɬaída kārúsa, mútāné sunka yésdani kása, da hákanán sun kāwōni naná. Da alkalī ya žī abin da sār-māyī ya čē, ya čē ga yāro, na gáni ka fāda číkin hānūn bārāyi, da yánzu tafī nēmān hánčínka, da káda ka kāwōši naná kumá.

Da maiwāyo ya fíta dagá wūrin šēriā ya yi kūka da mūrna. Ámmā da ba ši tafī bu nēsa ya gáni máče kyaúkyāwa ta šída dagá dōkīnta da zōba číkin kūnnuānta kāmān wódānán duāsu wóda yarīnia ta bāši, ya sā číkin alžīfūnsa. Da ta šíga číkin kāsua ši kuá ya bíta, ámmā da tana sāyē zānuā ši šina dūbé zōbe na kūnnuānta kāmā na Fāra. Da máče ta kare sāyin zānuā ta fíta, ta hāwa bīsa dōkīnta tana táfiā gídā. Ámmā maiwāyo ya mánče abín da šina yi; ya tumá dagá číkin kāsua, da wódānsu zānuā na kúsa garēsa sun fādi kása, ámmā ba ši kúlla da su ba; ya fāra gúdu, ya ɬaída máče ši támbāyēta, kadán ba ta gbātás da ba dīā? Da mútāné na kāsua sunka gáni šina gúdu, sun tamáha ya sači wōni abú dagá garēsu, da hákanán sunka fāra kūwa: Ku ɬaída maisāta! Da wōni mútum

ya gánēsa fa, ya būgi kāfāfun maiwāyo, da maiwāyo ya fāde kāsā sun daúkēši, sun kaíši ga Alkālī. Da Alkālī ya gánēsa ya čē : sārmāyī, ba kaí ne ba akakāwo žīa, da yánzu mīne ka yi mūgu? Ya čē, Alkālī, ba ina tamáha na yi laifi da su kāwoni naná. Ámmā na gáni máče kyaúkyāwa ta šīga číkin kāsua da zōbe číkin kūnuānta wódānda na yi kállo har na mánče énda ni ke, da ta fíta nī kuá na yi gúdu en taríšēta, ámmā mútāné nán sunka kāmāni, sunka čē, bārāo ni ke. Alkālī ya čē, sārmāyī, da kana nán žīa ka čē, kana nēma ubānka, ámmā yánzu kākā kana nēmān máče? Da mīne ya sāka ka dūbēta? Maiwāyo ya čē fa, ina da yarīnia wóda na sā číkin mākarānta, ámmā da ba ta sáni énda uwāyēnta su ke, ta bāni duāsu dagá wūyānta ta čē : máče da ta bāni duāsu nán tana da zōbon kūnuā kamānsu. Alkālī ya čē, ka tafī ka kāwota. Da ya kāwo yarīniā wónan máče kuá ankirāwota, ámmā da ta gání yarīniā, ta tūna wónan dīāta čē. Hákanán Alkālī ya sakēsa. Da wónan máče ta gōde maiwāyo sábadā yīn nāgarī ga yarīniā. Hákanán kuá da mútumé nán wóna maiwāyo ya sō ya țayāsda kārúsūnsa ankírāwoši antám-bāyēsa kadán wónan sārmāyī dānsa ne wóna ya (g)bāta, da tūnda Alkālī ba ši käre ba magánūnsa wónan mútum ya čē, wónan dāna ne maiwāyo ; ya daúki dānsa, ya tafī gidā. Ši ke nán, ya käre.

15. Magánān bāko da mačīžin rua.

The Story of the Stranger and the Serpent.

Wóni mútum ya tafó wóni garí, garín bakōnči ga wóni mútum, ya tafó číkin garí, ya šíga číkin gídān sōfuā. Da maraēče ya yi ya támbāyā sōfuā, ya čē : uwāta, bāni gūga, én tafí žān rūa, ém bāi dōkina šī šā. Ta čē másu, dāna, číkin garímu, kadán mārāēče ya yi bābu maitáfiā ga rīžīā ; ya čē máta, dōmi ? Ta čē mása : akoí mačīžī číkin rīžīā nán, kadán ka sā gūga šī kan rīkēši ; ya čē, O, ba na ɬōrōn mačīžī, bāni gūga, én tafí ; ta čē da kyaú ta bérši, ya tafí. Akoí ránā kādañ kadañ. Dēre ya yi, ya tafí rīžīā da dōkīnsa da tákwobīnsa. Dūniā akoí sābōn wāta. Ya tafí, ya sa gūga číkin rīžīā, gūga ya íssa, gūga ya daúka rūa. Mačīžīn-rūa ya rīkē. Mútum ya žā, gūga ya kī fītawa. Ya fadā ga mačīžīn rūa, ya čē mása : ka béri dōkina ya šā rūa, kána ka rīkē gūga. Mačīžīn rūa ya bérši. Mútum ya žā rūa, ya bāyēs ga dōkīnsa, ya šā rūa, ya kōši. Yana sā gūga číkin rīžīā, ya sāge tákwobīnsa, ya āžē bākīn rīžīā, ya čē ga mačīžīn rūa : dōkina ya šā rūa, ya kōší, kai, ka šíga, én žāka. Mačīžī ya rīkē gūga. Mútumé šina žā ya gání žīkīn mačīžī dúka zāné. Ya daúki tákwobi, ya yénke kānsa, ya ážē šina žān saúrān žīkīn mačīžī šina žā, ya tāra wūri biú, sun fī maiṭāwo, šina žā ya fūtás dúka ; ya āžē kúsa ga bākīn rīžīā,

ya tafí gídā. Ya daúka káin mačīžī, ya kāma dōkīnsa, ya hāwa, ya tafí tāre da gūgānsa, ya tafó ga gidān sōfuā, ya šīda. Sōfuā ta čē mása : dōki ya šā rūa, ya kōši? ya čē, ī. Ta čē mása, kākā ka yi da mačīžīn rūa? ya čē, O, bábu kōmi; ya kī fadā máta abín da ya yi.

Da garí ya wāye mātā sunka tafí rīžīā ga daúkān rūa sunka gáni abu čikīnsa da zāné da yāwa ga wūri daía sunka gúdu sunka tafí gídā, suka zámna. Wódānsu kāmānsu sunka tafí sunka gáni sunka gúdu sunka tafí gídā, suka fadí ga mútané. Mútāné sunka čē, da gáskiā? Mātā sunka čē, da gáskiā. Mútāné sunka čē, muna táfiā mu gáni. Sunka tafí sunka gáni mačīžī ya mútu. Sunka čē, wānēne ya yi aíkī wónan? Ba su sáni ba kōwānēne ya yi. Sunka tafí číkin býrni, suka fadí ga sārīkī, suka čē mása; Alla ši bāka yāwān ráí! Ya támbāyēsu ya čē māsū, mi kuna sō? Sunka čē mása, mačīžī wóna ke číkin rīžīā ya mútu. Sārīkī ya yi mūrna, ya čē, da gáskiā? Sunka čē mása, da gáskiā. Ya čē māsū, ku yi máni súrdi; sunka dārimē mása súrdi ya hāwa; suka wúče gabā šína bīnsu tāre da fādawānsa. Sunka tafí bākīn rīžīā, ya čē māsū, wānēne ya yi wónan aíkī? Suka āmsa mása suka čē, ba mu sáni ba. Ya čē māsū, ku tāra mútānēn garí nan dúka, ku támbāyēsu wānēne ya káššē mačīžī nán. Sunka čē, da kyaú. Sunka tafí sunka kirāwo mútānē dúka, wódānda číkin garí, sunka

tāra wūri daía sunka támbāyē mūtāné, sunka čē, wānēne ya káššē mačīži nán? Kōnōne ya tafó, ya gáni šina čēwa, ba nī ba; wódānsu mūtāné sunka čē, aí, akoí bākọ cíkin gídān sōfuá cán, ku tafí, ku kirāwọši. Sunka tafí sunka kirāwọši, sunka támbāyēši, suka čē, kaí ka káššē mačīži nán? Ya čē másu, ī. Sunka čē mása, éna káín mačīži? Ya čē másu, gá ši! Sārīkī ya yi mūrna da ya gáni káín mačīži. Ya čē ga mūtum, tafó, na bāka šāšin garí duka. Mūtum ya tafí cíkin gídān sōfuā. Ya sāmú šāšin garí dúka, da ši, da sārīkī daídaí. Ši ke nán; ya káre.

16. Magánān zúnsuā da kāza.

Conversation between the Bird and the Hen.

Zúnsuā ta záka ga kāza ta čē: Kāza, kina da faifeto, dómi ba ki iya tāši bīsa kámadā ina tāši? Kāza ta čē: da nī, da kē, ba daía ba čē. Zúnsuā ta čē, dómi kin fadā háka? Kina da kāfā da fúka-fíkí kāmā nāwa, da kōmi ga žīkina akoí ga žīkīnki. Da kāza ta žī háka, ta yi fūši, ba ta sō ta žī magánān zúnsuā ba. Ta čē, ki tafí, ki kwānče cíkin dāži, ki bérni, én yi kwānče cíkin gídā, ban sō ba magánānki, da kin fadā máni. Zúnsuā ta čē, kadán ba ki sō ki žī magánāta gōbe mūtāné su kāmāki cíkin gídā, su káššēki, su čī námāki; kē

mārasháńkalī ki ke. Doń na záka, zāni kōya máki háńkalī, kin rēnani, Dagá gabá nán kadán kin gáni mútāné suna zákuā ga káššēki, ki sáni kámadā zāki četo rá'ńki. Kāza ta čē, ki tafí, bābu rūāńki da ga garēni. Zúnsuā ta čē, da kyaú, ta tafí, ta zámna b́sa ga itāče.

Da gári ya wāye mútumé, maigídā, ya daúki sándā šina sō ya káššē kážī. Da kāza ta gáni, ta tāši b́sa, ta kětäre gídān ubāngīžīnta tana yīn kūka tana čēwa, abin da zúnsuā ta fadā mání žīa ke nán, da na kī žī. Da zúnsuā tana zámne b́sa itāče tana čēwa ga kāza : ki šīga číkin čiāwa, káda ya gánēki, ya káššēki. Kadán kin šīga číkin čiāwa, káda ki mōsi, ki zámna kāwoí. Da kāza ta žī háka ta gúdu, ta šīga číkin čiāwa. Da mútum ya dūba číkin čiāwa dúka ba ši sāmēta ba ; har mārāēče ya yi, ya tafí, ya zámna.

Da kāza ta gáni ya tafí, ya zámna, ta fíta sanú, ta tafí ga wūrīnta nafāri énda ta fíta. Da zúnsuā ta záka, ta čē, kadán ya záka zāši káššēki, ki yi kwoí, daía, kadán ya gáni šina čēwa : kázāta tana yīn kwoi, ba na sō én káššēta, saí ya daúka kwoi ya tafí ; kadán ya dáffa, ya sā gīšīrī, kadán ya cī, saí ya yi mūrna. Kōwóče sāfia šina dūbawa énda kika yi kwānče. Wónan ne wāyo da na bāki, káda ki mānče. Kāza ta čē, na gōde máki, kānuāta, zúnsuā. Kadán ba ki fadā mání ba yāo da sāfe da na mútu. Na gōde máki kwarái. Da zúnsuā ta čē, kadán

kina žī magánāta mūtāné ba su káššēki ba, saí ga wóni lōtu. Da zúnsuā ta tāši, ta tafī. Magánān kāza da zúnsuā ya kārē.

17. *Dāria ba taúsāyi ba.*

Laughter without Pity.

Wóni mūtum, sūnānsa “dān kānu”, da mātá-sa, sūnānta, “ki-bāni-rūa-kadá-nī-žī-kīširūa”, da sunka tafī wóni garī suka šīda ga gídān wóni mūtum, maidūkiā, sūnānsa “káda-ka-mānčēni”, suna kirāwọ wóni yāro dagá b́sa dāki, ámmā ba ši záka ba kāsa. Hárío dān-Kānu ya kirāwọši, ya kī zákuā kāsa. Dān Kānu ya yi fūši, ya tafī b́sa, ya čē, Šataú (sūnān yāro) ina-kirānka, dómì ba ka záka ba kāsa? Šataú ya čē, ina žín čwọn kái. Dān Kānu ya čē : čwọn wōfi ! éнна ká'nka da ka čēwa, ina žín čwọ ? Yāro ya čē ga dān Kānu : ka sá háńkalī ga ká'nka. Dān Kānu ya čē, kái, ka kẹ yi mání magána háka ? ya čē, ī. Dān Kānu ya daúka sándā, ya būga yāro. Yāro ya tāši šina gúdu ga číkin dāki, dān Kānu šina b́nsa. Dāki da bańkí bābu háskẹ. Dān Kānu šina nēmānsa, ba ši yi sāmẹsa ba. Yāro ya tafī, ya yi kwānčẹ ga bākīn kōfān dāki énda dān Kānu ši kẹ šīda kāsa.

Da dān Kānu zāši fíta dagá číkin dāki, ya záka ga bākīn kōfā, ya yi túntubé da yāro, ya fādi kāsa, ya gángára, ya íssa ga kāsa ; káfānsa daía ya ká-

riyé, šina čēwa : dān karé, yāro nán, kadán na sāmēka gōbe, ina būgāsa kwaraí. Yāro ya tāši, ya čē, dān Kānu ! mī ya sāmēka ka yīn kūka ? Dān Kānu ya yi fūši, ya čē, kadán gōbe na sāmēka kaí ka yi kūka, don ka kārīyé mání kāfa.

Mātāsa ta tafó, ta čē, mīžīna, mī ya sāmēka ? Ya čē, na kārīyé kāfāta, da īna zūa būga yāro nán, da īna šīda kāsa ya tafí, ya yi kwānčē ga bākīn kōfa, na fādi bīsa garēsa, na fāda kāsa, kāfāta ta kārīyé. Mātāsa ta čē, O, mīžīna, ka kārīyé kāfāka, mī zāni yi yāo ? Sai én tafí én kirāwo maimāganí ? Da ta fīta, haínyā dúka da daúda, tana yīn gaugāwa ta fādi kāsa ; bākīnta ya čīka da kāsa. Ta tafí ga gídān maimāganí, fúskānta da zānēnta da hānūānta dúka da tābo. Maimāganí ya čē, mātā dān Kānu, mī ya sāmēka ? Žīkīnki dúka da daúda, da bākīnki ya čīka da kāsa. Ya čē, ki záka, ki wānkē hānūnki da bākīnki. Da ya kāwo máta rūan zāfi tana tamáha maisáinyi nē, ta čīka bākīnta da rūan zāfi, ta kōnē hálšīnta ; ta zūbas rūa kāsa, ta čē, maimāganí, kai mūgu maimāganí nē, ta čē ga maimāganí ; maimāganí ya čē, mī na yi ? Ta čē, ka kāwo rūa maizāfi, īna tamáha da saínyi, na čīka bākīna da rūan zāfi, na kōnē hálšina, dōmī ba ka fadā mání ba da zāfi da fāri ? Ya čē máta, wónan ba ši yi máki kōmī šina yī máki nāgarí, kadán kin ša bérkōno. Ta čē, ka bāni bérkōno máza én šā. Ya bāta bérkōno maizāfi ; da ta žī zāfi, ta yi kūka

har ta mānčē mīžīnta. Maimāgnī ya čē, ta alālēni da yāwan magána da fāri; dōmi tana yīn kūka yánzu? Mútānē sunka čē, kaí wāwa ne; ka bāta ruan zāfi ta ša, hāriŋ ka bāta berkōno ta ša, yánzu kana čēwa, dōmi, tana yīn kūka?

Ya čē ga mútānē, īna tamáha na bāta rūan saínyi ta ša, ámma ban bāta ba; ya tafī, ya kāwŋ rūa da saínyi da dādin šā, ya bata ta šā. Da ta šā kána ta yi hánkalī, ta tūna da mīžīnta. Ta čē ga maimāganī, īnā sŋ ka záka ka gání mīžīna, don kāfāsa ta kāriyē, ya čē da kyaú.

Ya daúki wódānsu máganī dagá číkin alžīfūnsa. Da sunka tafī dagá číkin haínya wŋni yāro da ya gáni maimāganī, ya čē, bīrī! maimāganī ya čē, wánēne ka ke kirā bīri? yāro ya čē, kai! Maimāganī ya bīši; máče tana bīnsa dagá bāya tana čēwa: maimāganī, maimāganī! éнна zāka? Ya čē máta. Ki tafī čán, nī ba na sŋ zūa gídānki yāro, sai na kāmā yāro nán. Maimāganī šina bīn yāro, yāro šina gúdu. Da maimāganī ya fādi kása, yāro ya dārāsa. Ya čē ga yāro, ka tafī, na sáni masīfān yāro. Ya tāši šina būga daúda da kūra dagá rīgāsu; ya záka číkin gídā, ya yi kwānčē bīsa gadó šina žīn haúšin yāro. Da mātā ta dān Kānu ta tafī, ta yi kwānčē tana žīn haúšin maimāganī da yāro. Bākīnta ya kŋnē; kāfā ta mīžīnta ta kāriyē; su dúka suka yi kwānčē číkin gadó; bābu daía da ši ke žīn tāfia.



Wónan ya kārē, magánan máče da mīžinta, da yāro da maimāganī, ya kārē.

18. *Magána nāmīži da mātāsa biú da kárnūkānsu.*

The Story of the Man, his Two Wives, and their Dogs.

Nāmīži ya čē ga mātānsa biú, nī ina táfiā číkin dāži ; kadán na dārīmē kárnūkana, káda kōwa ši kūnčesu. Ya čē másu, máče da ta kūnče kárnūkana, kadán na tafó, ina kōrānta ta tafī gídānta. Šina da kárnūka māsukyaú, da babán karé da kánkāna kárnūka, ya dārīmēsu číkin gídā. Ya daúki sārēwānsa da žīkāsa da gátarīnsa, ya tafī číkin dāži. Šina táfiā šina táfiā Dōdō ya gánēši, ya tafī garēsa ; ya yi gúdu, ya hāwa bīsa itāče, babán itāče. Ya daúki sārēwa šina būsū. Kárnūka suna číkin gídā, sunka žī būsūn sārēwa suna túma suna hapši suna kūka. Mātāsa daía ta gáni, ta čē, mī ya sāmī kárnūka nán suna túma suna kūka háka ? Ta čē, ina kūnčesu. Máče daía ta čē, áá, káda ki kūnče. Kina žī ya čē, káda kōwa ši kūnče kárnūkana, kadán na tafī číkin gídā ; ta čē, ina kūnčewa. Ta čē máta, kadán kin kūnče, kadán ya tafó šina fūšēkí, ki tafī gídānki. Ta čē, bābu rūana ina kūnčewa. Ta čē, tafī, ki kūnče, bābu rūana garēki. Máče ta tafī, ta kūnče kárnūka dúka sunka tafī ga číkin dāži. Sunka iše Dōdō šina tōnewa saíwān

itāče ; ya tōnē dúka, saí daía ya yi kingi itāče ya fādi da mútum dúka. Babán karé ya tafó šina gúdu ; ya kāmā Dōdō ga bāyā, ya žēfásda Dōdō. Sunka káššēši ; ubāngīži ya šīdo dagá bīsa itāče šina mūrna. Ya tafó gídā, ya čē, wānēne ya kūnče kárnūka ? Máče daía ta čē, gá ta, īta da kūnče ; īna fadā mātā, kada ta kūnče, ta kúnče. Ya čē, ki tafi, ba na sōnki ; kadán ba ta kūnče ba kárnūka nan yāo da na mútu. Tāši, ki tafi, ba na sōnki ba. Ya kōre mātā da ba kūnče ba kárnūka ; ya bēri máče da ta kūnče kárnūka ta zámna číkin gídānsa, ya kōre máče wóčan. Ya zámna da mātása daía da kárnūkānsa, ya zámna číkin gídā. Ši ke nán ; ya kāre.

19. *Magána ta mātā biú da nāmīžīnsu da dīānsu biú.*

The Story of the Two Wives, their Husband, and their Two Daughters.

Máče daía tana da dīā, máče daía tana da dīā, su dúka biú suna da budurāí (kọ yāra). Dīā ta máče daía ta yi daúda ga būzu na sállā nāmīžīnsu. Kīšiā daía da ta gáni, ta yi fūši, ta čē : yarīniāki tana yin daúda bīsa būzu mīžīmu, ta tafi, ta wánkē ga rūa Madīna. Yarīniā da uwāta su dúka biú zūčīānsu ta gláče ; uwāta ba ta sáni ba abín da

zāta yi; ta aíkē dīāta ga rūa Madīna, ta wánkē būzu nán.

Yarīniā ta tāši; ba ta daúka ba abínči; ta tafí tana táfiā ga dōgōn dāži. Tana táfiā dagá cān ta gāmú da wóta máče, ta čē, er-uwāta (kọ kāmā uwāta) uwāta ta aíkōni ta čē, én tafí, én wánkē būzu nán ga rūa Madīna; ta támbāyā máče, ta čē, rūa Madīna nán ši kẹ? Máče ta čē, wúče gabá, diāta, rūa Madīna ba kúsa ba.

Yarīniā ta wúče tana táfiā ta gāmú da kudá suna dáffa kā'nsu. Ta čē da su: uwāta ta aíkōni, dōmi na yi daúda b́sa būzu, ta čē, én tafí, én wánkēši ga rūa Madīna; ta čē másu, naná rūa Madīna ši kẹ? Suka čē máta, ba nán ba, wúče gabá. Sunka čē máta, ki daúki námā nán kādañ, ki čī. Ta čē, ba nī da yūñwa. Da ta wúče tana táfiā tana táfiā čikin dāži ta gāmú da gíwayé suna dáffa kā'nsu. Ta čē da su: uwāta ta aíkōni, dōmi būzu nán, don na yi daúda b́sa garēsa, ta čē máni, én tafí, én wánkēši ga rūa Madīna, da na tāši na tafó, ina támbāyā dagá enna rūa Madīna ši kẹ? Sunka čē máta, ba nán ba, wúče gabá. Sunka čē máta, daúki námā nán kādañ: ta čē másu, ba nī da yūñwa. Ta wúče, ta tafí gabá, ta gáni fāra suna dáffa kā'nsu, ta támbāyēsu, ta čē: uwāta ta aíkōni, dōmi na yi daúda ga b́sa būzu, ta čē, én tafí, én wánkēši ga rūa Madīna. Suka čē máta, ba nán ba, wúče gabá. Sunka čē máta, ki daúki námā nán ki čī. Ta čē,

ba nī da yūñwa. Suka cē mātā, wúče gabá. Da ta wúče tana táfiā tana táfiā cíkin dāži, ta gáni zúnsuāyē suna dáffa kā'nsu; ta támbāyēsu ta cē : uwāta ta aíkōni, dōmi na yi daúda ga bīsa būzu nán, ta cē, én tafī, én wánkēši ga rūa Madīna; suka cē mātā, ba nán ba, wúče gabá. Ki daúki námā nán kādañ, ki cī. Ta cē, ba nī da yūñwa. Sunka cē mātā, wúče gabá.

Ta wúče tana táfiā tana táfiā ta gāmú da námā šina dáffa kā'nsu, ta támbāyēsa, ta cē : uwāta ta aíkōni, ta cē, én tafī, én wánkē būzu nán ga rūa Madīna. Námā ya āmsa, ya cē mātā, ki daúki námā nán kādañ, ki cī. Ya cē mātā, wúče gabá rūa Madīna šina dagá nēsa. Ta cē mása, ba nī da yūñwa; ta kī daúkān námā. Ta wúče gabá tana táfiā tana táfiā, ta gāmú da rūa šina gúdu war war war! Ta támbāyēsa, ta cē : uwāta ta aíkōni, dōmi na yi daúda ga bīsa būzu sállan mīžīnta, ta cē, én tafī, én wánkēši ga rūa Madīna; ta cē, kaí ne rūa Madīna? Ya cē mātā, ba nī ne ba rūa Madīna. Ki daúki kādañ, ki šā. Ya cē mātā, wúče gabá, rūa Madīna šina nēsa, ta wúče; abūbuā nán dúka ta wúčēsu.

Tana táfiā ta gāmú da zūmuá tana gúdu ga kása; ta támbāyā ta cē : uwāta ta aíkōni, én tafī, én wánkē būzu nán ga rūa Madīna, da na tafó na támbāyēki ko kē cē rūa Madīna? Ta cē, daúki kādañ ki šā; ba nī ne ba rūa Madīna. Ta cē mātā, ba nī da

93 cē

kīširūa. Ta wúče, tana táfiā ta gāmú da nōno šina gūdu ; ta fadī mása, ta čē : uwāta ta aíkōni, én tafī, én wánkē būzu nán ga rūa Madīna, dōmi na yi daúda bīsa garēsa, na tafó, én wánkēši. Nōno ya čē, daúki kādañ, ki šā. Ta čē, ba nī da kīširūa. Nōno ya čē, wúče gabá. Da ta wúče tana táfiā ta gāmú da mútum daía, ta fadā mása, ta čē mása uwāta ta aíkōni, én wánkē būzu nán ga rūa Madīna, dōmi na yi daúda bīsa garēsa ; ta čē, ko dagá nán rūa Madīna ši kẹ ? Mútum ya čē máta, kin kúsa, tafī kádañ. Tana táfiā ta gáni rūa kwānče ; ta gāmú da sōfuā daía, ta tafó garēta, ta čē máta : kina lāfiā ? Ta čē, saí lāfiā. Sōfuā ta čē, dīāta, mī ya kāwoki nán ? Budurūa ta čē, da nī da uwāta da ubāna da kīziā uwāta muna kwāna, nī ina kwānče, bīsa būzu nán, da na yi daúda bīsa garēsa ; kīziā uwāta ta yi fūši, ta čē, dōmi dīāki tana yīn daúda ga bīsa būzu nāmīžīmu ? Ta nēma rūa, ta wánkēši ga rūa Madīna, dōmi tana yīn daúda ga bīsa būzu nāmīžīmu da ši kẹ yi sálła ? Doñ wónan na tafó, kọ nán nẹ rūa Madīna ? Na tafó ina támbāyēki ? Sōfuā ta čē, da gáskiā, kin tafó ga rūa Madīna, ši nẹ maidádi : ga ši nán, ki tafī ki wánkēši kwaraí ; ki tafó, ki dáffa tūo, mu čī ; ta čē da kyaú. Ta tafī, ta wánkē būzu ga rūa Madīna, ta tafó.

Sōfuā ta čē, ta wánkē tūkūnia, ta wánkē ; ta dōra mūrūfu, ta fūra wūta, ta zūba rūa cíkin tūkūnia.

Sōfuā ta bāyēs alkāma, kwāra daía, tana sā cíkin túkūnia. Ta šīma kādañ tana žīn túkūnia tana tafāsa, ta čē, minēne wónan? Ta būdē túkūnia, ta gáni túkūnia ta čīka da alkāma ta nēna, ta fūtás, ta āžē.

Hārīo ta dōra túkūnia ; sōfuā ta bāta kaššī, ta čē, ki tafī, ki wánkē, ki āžē cíkin túkūnia, ki dáffa ; gá, gīširī, ga bérkōno, ga māsoro, ga kīmba, ga daúdāwa, dúka abūbuā nán ki sāsū, ta čē da kyaú. Ta wánkē kaššī ; žīkīn kaššī bābu námā ko daía, tana sā cíkin túkūnia. Ta sā gīširī, ta sā bérkōno, ta sā kīmba, ta sā māsoro, ta sā daúdāwa ; ta rūfē tana túnkúda wúta ; ta šīma kādañ, ta žī túkūnia tana tafāsa ; ta būdē, ta gáni námā ya čīka túkūnia.

Ta yi mamāki, tá čē, kākā kaššī bābu námā, da alkāma, kwāra daía, sun íssa abínči tāro da yāwa? Abūbuā dúka ta wúčēsu, ba ta cí ba ko daía, saí da ta tafó ga gídān sōfuā ta čī ; ta fūta námā dúka, da alkāma dúka, da mīa, ta kāwo ga wūrīn sōfuā, ta fūtás. Sōfuā ta čē, mu čī, suna čī, sunka kōši har abínči ya yi saúrā, sunka tāra sunka béri, saí gōbē da sāfē su cí, sunka tafī suna yīn bérīči bīsa gadó. Garī ya wayē sunka čī saúrā.

Yarīnia ta zāmna kwāna fúdu ko biál, ta čē ga sōfuā : zāni táfiā gídā. Sōfuā ta čē, da kyaú. Ta čē ga yarīniā, ki žāwo kāfāta (kāfān Sōfuā nán daía ya tafī Mēka, daía dagá nán ya tafī Bornu) yarīniā nán tana žāwo tana tārawa, ta kāmā kāfā

daíá wóda ta zámna dagá Bornu, ta káwo daíá wóda ta zámna dagá Mēka. Sōfuā ta čē ga yarīniā, wánkē bāyāna. Yarīniā ta čē, da kyaú. Tana wánkewa ; bāyān sōfuā ya fūdē, ya yi rāmi. Yarīniā ta žī tōro, ta čē, éнна zāni šíga ? Sōfuā ta čē máta, kadán kin gáni bāyāna ya fūdē, ki būdē tūkūnia babá, ki daúki kwoí úku ; ta čē, da kyaú. Ta daúka kwoí úku, ta gaída sōfuā, ta čē, na tafí garímu. Ta daúka bŭzūnta. Sōfuā ta čē máta, kadán kin tafí kwoí úku nán ki fásāsu ga wūri maitaūri ; kadán kin čē : ém pássa ? Kadán kīn žī : pássa, pássa, pássa ! Káda ki pássa ; ki tafí gabá ga wóni wūri. Kadán kin čē, ém pássa ? Kadán kin žī bābu wóni abú da ya yi magána, ki šīma, kī čē, ém pássa ? Kadán kin žī šīrū, ki pássa, ta čē, da kyaú.

Tana táfiā ta gáni wūri da taūri, ta čē : ém pássa ? ta žī pássa, pássa, pássa ! Ta ki pássawa. Ta tafí gabá, ta gáni wūri maikyaú, ta čē : ém pássa ? Ta žī šīrū, ta pássa. Ta gáni rākumī, dōki, šānu, ākuyā, mūršan, kúrdi, sināria, rākumīn dāži, da gīwa, da mūtāné ; ta sāmú dūkia da yāwa, abún dūniā dúka ta sāmú. Kwoí úku nán dúka ta pássāsu. Da ta gáni ta yi mūrna, zŭčiānta ta kwānta. Ta hāwa bīsa dōki tana táfowa ga garínsu. Mūtāné sunka gáni kūra da yāwa sunka žī tōro sunka fāra gúdu. Yarīniā ta aíkē dāwakí biál da mūtānē bīsa garēsu, ta čē, kadán kun tafí, ku čē : dīā mūtumé nán

tana táfowa, káda ku žī ȝōrō. Sunka tafī gídān ubānta sunka čē ga mūtāné, káda ku žī ȝōrō, dīā mūtumé nán, wóda ta tafī garī én wánkē būzu, īta čē, yāo ta tafó. Sunka čē, da kyaú. Sunka zámna, garī dúka suna mūrna. Ubānta da uwānta suka tārīēta suka kāwōta gídā. Irī dúka ta kāwō, da zāmnā da rīgunā, abúnāgarī nāgarī dúka ta kāwō číkin gídānsu. Sunka zámna tana rābawa ga mūtāné dūkiā.

Da kížiā ta gáni háka ta čē ga dīāta, tāši, ki tafī, ki wánkē būzu nán, ta čē, da kyaú. Kížiā ta yi fūši, ta kámna fúskā, ta aíkē dīāta. Dīāta ta tafī tana táfiā ta gáni zúnsāyē suna dáffa kā'nsu. Ta čē másu : uwāta ta aíkōní, dōmi ta gáni dīā, zārākuāta ta kāwō dūkiā, don wónan ta aíkōni, én tafī én wánkēši (mī?) ga rūan dādi, kō ku ne rūan dādi? Suka čē máta : ki dauki námā kādañ ki čī, ta daúka ta čī. Suka čē máta, wúče gabá, rūan dādi šina nēsa.

Ta wúče tana táfiā ta gāmú da námā šina dáffa kā'nsa, ta čē : uwāta ta aíkōni, dōmi én tafī én wánkē būzu nán ga rūan dādi. Námā ya čē máta dauki kādañ, ki čī ; ta dauki ta čī. Ya čē máta, wúče gabá, rūan dādi šina nēsa. Tana táfiā ta gáni fāra tana sóya kā'nta, ta čē máta : uwāta ta aíkōni én tafó én wánkē būzu nán ga rūan dādi, don ta gání zārākuāta, dīāta, ta kāwō dūkiā da yāwa, don wónan ta aíkōni, én tafī, én wánkē būzu nán ga rūan dādi. Fāra ta čē, dauki kādañ, ki čī ; ta dauka

ta cī. Fāra ta cē mātā, wúče gabá. Ta wúče tana táfiā ta gāmú da gīwayé suna dáffá ká'nsu, ta cē māsú : uwāta ta aíkōni, én tafí, én wánkē būzu nán ga rūan dādi, dōmi ta gáni dīā zārākuāta ta kāwọ dūkiā da yāwa, nī kuá ta aíkōni, na tafí. Sunka cē mātā, ki daúki kādañ, ki cī ; ta daúka ta cī. Suka cē mātā : wúče gabá. Ta wúče tana táfiā ta gāmú da rūa šina gúdu kwur kwur kwur. Ta cē māsá : uwāta ta aíkōni, én tafí, én wánkē būzu nán ga rūan dādi, dōmi ta gáni dīā zārākuāta ta kāwọ dūkiā da yāwa, don wónan ta aíkōni, kọ kaí nẹ rūan dādi? Ya cē mātā, ba nī ba nẹ rūan dādi ; wúče gabá, ámmā daúka kādañ kī šā ; ta daúka ta šā. Ya cē mātā, wúče gabá, ta wúče. Tana táfiā ta gāmú da zūmuá, ta cē mātā : uwāta ta aíkōni, don én wánkē būzu nán, don ta gáni dīā zārākuāta ta kāwọ dūkiā da yāwa, nī kuá ta aíkōni. Zūmuá ta cē mātā, daúki kādañ ki šā ; ta daúka ta šā. Ta cē mātā : ba nī ba nẹ rūan dādi ; wúče gabá, kin kúsa ; ta cē, da kyaú. Tana táfiā ta gāmú da nōnọ šina gúdu. Ta cē māsá : uwāta ta aíkōni, dōmi ta gáni dīā zārākuāta ta kāwọ dūkiā da yāwa, don wónan ta aíkōni. Nōnọ ya āmsa mātā, ba nī ba nẹ rūan dādi. Daúki kādañ ki šā, kí wúče gabá. Ta daúka ta šā. Ta cē māsá, na kúsa da rūan dādi? Ya cē mātā, kin kúsa, tafí gabá ; ta wúče. Abúbuā ngā dúka ta cīsu, bābu abín da ba ta cī ba.

Tana táfiā ta gāmú da mútum daía, ta támbāyēsa,

ta čē, kọ ka gáni rūan dādi dagá nán? Ya čē mātā, mī ya kāwọki nán? Ta čē māsā : uwāta ta aíkōni, don, én tafó, én wánkē būzu nán, don ta gáni dīā zārākuāta ta kāwọ dūkiā da yāwa, don wónan ta aíkōni. Mútum ya čē mātā, kin kúsa, ki tafí gabá, ta čē, da kyaú. Tana táfiā tā gáni habán gúlbi, da sọfuā tana nán, ta tafó wūrín sọfuā, ta gaīšeta. Sọfuā ta čē mātā, mī kāwọki nán? Ta čē : uwāta ta aíkōni, don ta gáni dīā zārākuāta ta kāwọ dūkiā da yāwa, don wónan ta aíkōni. Sunka zámna sunka šīma sọfuā ta čē mātā : ki tafí, ki wánkē būzu nán, ki dāwoyo. Ta tafí, ta wánkē, ta dāwoyo. Sọfuā ta čē mātā : ki dọra tókūniā ; ta dọra, ta fūra wūta tana kúsa da wūta zámne. Sọfuā ta čē mātā : ki tafó ki kárba námā nán ; ta tafó ta kárba kašši. Ta čē dagá zūčianta : mīne kašši nán zā ši yi muna, har mu kōši? Ta kī wánkewa tana sā číkin tókūniā. Sọfuā ta bāta bérkono, gīzirī, daúdāwa māsora, kīmba, abín dādi nán dúka anasāsu ga číkin tókūniā da námā, dúka ta bāta ta sā ; ta yi fūši, ta sā, ta rufē tókūniā.

Ta šīma kādan tókūniā ta čika da námā. Búdurūa ta čē, kākā kašši ya zāma námā? Ta yi mamāki ; námā ya nīna, ta šīdē. Sọfuā ta čē mātā : ki dọra tókūniā ; ta dọra tókūniā. Sọfuā ta bāta šínkáfa daía, ta čē, ta tafí ta wánkē. Ta kī wánkewa. Ta čē, mīne šínkáfa daía (kọ kwāra daía ta šínkáfa) zātē muna, mu čī mu kōši? Ta kī wánkewa tana

sā. Ta šīma kādañ tūkūniā ta čīka da šínkáfa. Ta čē : kākā šínkáfa daíá ta čīka tūkūniā ? wónan mamāki ne. Sōfuā ta čē mاتا : ki fitás, ki káwo mu čī, da námā da rōmuāsa da šínkáfa, ki fitás, ki káwo mu čī. Ta tafī, ta fitás šínkáfa, da námū ; ta daúka rōmuá ta zūba ga kaín šínkáfāta, ta āžē. Ta fūtá da sōfuā, ta káwo mاتا ; námā dúka ta čáinye ; ta sā na sōfuā dabám, nāta dabám ; ta kī ta čī tāre da sōfuā, doñ wónan ta daúka na kā'nta, ta hādiē námā dúka.

Sunka zámna kwāna biú kọ úku ta čē, zāni gídā. Sōfuā ta čē mاتا, da kyaú. Yarīniā ta yi šīrí. Zāta táfiā sōfuā ta čē mاتا, ki tafó, ki žāwa kāfāta. Yarīniā ta yi fūši ; ta žā wónan kāfā da ta zámna dagá Bornu ; ta fúsga kāfā wóčan, wóda ta zámna dagá Madīna. Ta tāra kāfān sōfuā ga wūri daíá. Sōfuā ta čē mاتا, ki tafó, ki wánkē báyāna. Ta tafó ta wánkē. Tana fūši, ta čūda da kárfī ; báyān sōfuā ya būrūgba. Yarīniā ta žī tōro, ta čē, na fūda báyān sōfuā, éнна zāni síga ? Sōfuā ta čē mاتا : ki būda babān rāfōnia, ki sāba kwoí biú. Ta čē, da kyaú ; ta daúka kwoí biú. Sōfuā ta čē mاتا, kadán kin tafī wūri da kēguā, kí čē : ém pássa ! Kadán kin žī : pássa, pássa ! Káda ki pássa ; ta tafī tana táfiā ta sāmú wūri akoí kēguā, ta čē : ém pássa ? Ta žī : pássa, pássa, pássa ! Ta čē, o, ém pássa, káda su gúdu ; ta pássa daíá ; hárío ta pássa sunka sáma biú. Ta gáni ākuya da

kāfō daía, ta gáni dōki da kāfā úku, ta gáni mūtāné, kúturú, ta gáni mūršan bābu kyaú, āmur-gúdē.

Da tana táfowa da fāri, ta gáni gíwa, mútum, kudá, zāki, fāra, rāa, zūmuā, fāri nōno ; da ta dāwoyo abūbuā ngā dúka ańdaúkēsu. Ta tafó da šānu, kūnuā ačīre, kāfó bābu. Ta kāwo dūkiā nán dúka bābu daía da kana čēwa, wónan da kyaú ko dōki, ko šānu, ko āwaki, ko mūršan, ko mūtāné, ba daía da kana čēwa, wónan da kyaú, ko wónan bābu kyaú, su dúka daía, ta kāwo.

Mútāné sunka gáni kūra sunka čē : yāki šina táfowa garímu. Wódānsu mūtāné suka hāwa dōki dagá číkin garí, suka tafó suka gáni sai yarīniā da dūkiā sunka dāwoyo, sunka čē : dīā mútumé nán tana táfowa. Sunka fadī ga mūtāné ubānta da uwānta suna mūrna dīāsu tana (kāwowa) kāowa dūkiā. Ta tafó, ta šíga číkin garí ; ta táfó ga uwāta, ta čē : ga, abín da kina sō na kāwo máki. Ta kāwo, ta zūba ga uwāta dūkiā nán dúka, ta bāyēs ga uwāta sunka zámna.

Ši kē nán, ya kāre ; bābu wóni magánān yarīniā da uwāta, da kížiāta ; dúka ya kāre.

20. *Magána ta dōki, dān-Asbon, da yāro da gisso
da māyia.*

The Story of the Horse of Asbon breed, the Boy,
the Spider, and the Witch.

*Ásbonāwa sunka kāwo dōki, dān Ásbon, suna sō
sāyēsua; kúrdīnsa da yāwa; sāyīnsa da wūya.
Ubāngīžīn dōki ya čē: dōkīna wónan ba na sāyīnsa
da kúrdi, saí da nōnon máče. Mútāné sun tafó
sunka támbāyā ubāngīžīn dōki, suka čē mása: nāwa
kúrdi na dōkīnka? Ya čē másu: kúrdīn dōkīna
saí da nōnon máče anasāyēnsa. Mútāné sunka čē,
áá, áá, dōki ngā nāka kúrdīnsa da wūya; wāne šina
īya sāyīnsa?*

*Wóni yāro ya tafó, ya támbāyā ubāngīžīn dōki
ya čē, nāwa kúrdīnsa? Ya čē mása, saí da nōnon
máče anasāyīnsa. Yāro ya čē, da kyaú, ba na īya
sāyi dōki nán; yāro ya tafí.*

*Hário yāro, kāmānši, ya tafó; ya sáni kōmīne
ya sō uwāsa tana yi mása, ya tafó ya támbāyī ubān-
gīžīn dōki, ya čē mása: nāwa kúrdīn dōkīnka? Ya
čē mása, kadán kana īyawa ka tafí, ka yénkē nōnon
uwāka, ka kāwo máni, ka kárba dōki nán. Yāro
ya čē, da kyaú. Yāro ya tafí ya támbāyī uwāsa;
da ya támbāyā ya čē máta, uwāta, ki sāyā máni
dōki nán da nōnōnkī; ta čē mása, da kyaú. Ta čē*

mása, tafí ka káwọ wúka ka yénkē. Yāro ya tafí, ya káwọ wúka, ya yénkē nōnōn uwānsa ; ya tafí ya bāyēs ga maidōki ; maidōki ya bāši dōki. Yāro ya tafó ya dārimē dōki.

Akayī kwānāki úku ya čē ga uwāsa, zāni táfiā én gáni wūrin da kāsān dūniā ta kārē. Uwāsa ta čē, da kyaú, da ubānsa dúka sunka čē, da kyaú, ka tafí. Alla ši káwọka !

Yāro ya čē ga dōki : dōki, gáni, na sāyēka da nōnōn uwāta, ka kaíni wūrin makārān dūniā ! Yāro ya yi širi ; ya dārimē sūrdi, ya tafí šina áfiā ya sāmú abōki gísso. Gísso ya támbāyēsa, ya čē, kaí yāro, énna zāka ? ya čē mása, zāni én gáni makārān dūniā. Gísso ya čē mása : ém bika ? Ya čē bini.

Gísso ya yi súrdīnsa na tōfon (kọ na kūnén) itāčē suna táfiā. Suna táfiā suna táfiā har sunka íssa wūri da bābu kása ; sunka gáni wóta máčē, māyiā, tana dagá nēsa sunka gánēta, ámma ba ta gánēsu ba. Tana yin abin da ba ši ke daídaí.

Yāro da gísso sunka tafó wūrīnta suka gaššēta, ta kārīgbi gaīsuānsu. Ta čē, kuna láfiā dīāna ? Sunka čē máta, saí láfiā. Ta čē másu, ku tafó mu tafí gídāna ; sunka čē, da kyaú. Suna táfiā bābu kása, bābu itāčē saí híska, saí rūa, saí wūri bakkí, sunka šīda cíkin gídā māyiā ; da mārāčē ya yi tana nēma zakāra ta káššēši ; zakāra ya gúdu, ya gbōyu cíkin háki, tana nēma tana nēma ba ta sāmú ba.

Ta dáffa tūo, ta kāwo ga yāro da gisso, ta çe másu, gá tūnā ku či; sunka çe, da kyaú. Yāro ya çe, ba na sō én či tūo nán. Gisso ya çe bābu kōmi mu či, sunka zámna sunka či tūo. Gisso šina da sándā da kārife. Da sunka či tūo sunka kārē sunka tafī sun bēriči. Dākan dēre māyiā ta daúka wūka tana wāzawa. Zakāra ya yi kūka, ya çe: gáta, tana táfowa, ku yi širi. Yāro ya ži háka magánān zakāra. Māyiā ta çe, énna zakāra nán? Ránā dúka ina nēmānsa, bān sāmēsa ba. Ta dūba kál-kāšin gadó, ta sā hānū ta lálabe, ba ta sāmēsa ba, ta zámna. Hārío ta daúki wūka, tana wāzawa tana çewa: ki či námā, ki či námā! Hārío zakāra ya yi kūka, ya çe, gáta tana táfowa! Máče, kō māyiā ta ži magánān zakāra. Sāo úku zakāra šina kūka har garí ya wāye. Ta gaída yāra ta çe másu, kun kwāna láfiā? Ta támbāyēsu, ta çe másu: žia kun gáni ina yīn abín da ba ši ke ba daídaí? Gisso ya āmsa ya çe, nī na gáni.

Māyiā ta yi kūmiā; ta tafī ta nēma zakāra, ta çe, kadán ban kášši ba yāro nán da gisso suna kaí labāri nán čikin dūniā da garīnsu. Ta nēmi zakāra, ta kāmā ta kaššēši, ta dáffaši, ta kāwo ga gisso da yāro da dēre. Sunka či sunka tafī bēriči. Gisso ya çe ga yāro: ka yi hánkali da dēre na yāo; yāro ya çe da kyaú.

Gisso ya daúki sándānsa ta kārife, ya āžē kúsa ga kā'nsa. Da ya yi bēriči kādañ, ya tāši, ya daúki

sándānsa, ya zámna kúsa ga bākīn kōfā. Da dēre máče ta yi šīri zāta táfowa ta kášše yāro da gisso ta čē. Tana wāzawa wūkānta tana čēwa: ki čē nāmā, ki či nāmā! Gissi ya yi šīri, ya čē, gāta tana táfowa! Ya daúki sándānsa ta kārife, ya taya kúsa ga bākīn kōfā. Māyia ta tafó sanúsanú. Gisso ya daúki sándā ta kārife; ta sā kānta číkin dāki; ya pássa kānta da sándān kārife. Ta dāwoi číkin dākīnta, ta šaínyē žīni dúka na žīkīnta.

Ta žīma kādañ ta čē, yānzu suna bēriči. Ta wāza wūkānta kāmān dā; ta tafó sanúsanú. Gisso šina žīnta; ta sā kānta číkin dāki; ya pássa kānta da sándān kārife. Ta dāwoyā číkin dākīnta ta šaínyē žīni dúka, kāmān dā.

Sāo úku suna fadā háka da ita da gisso da dēre har garí ya wāye. Gisso ya čē ga abōkīnsa: dūba, máče nán māyia čē; dēre dúka na pášše kānta. Yāro ya čē, da gāskiā? ya čē, ī, da gāskiā. Ya čē mu yi šīri, da sāfe mu tafi garimu; gisso ya čē, da kyaú.

Máče ta tafó garēsu; ta čē, kun kwāna láfiā? Gisso ya čē, saí láfiā. Sunka gāšēta sunka čē máta, yāo zāmu táfiā garimu; ta čē, da kyaú. Yāro ya daúka askāke, ya dārīmā ga wūziā ta dōkīnsa, dúka wūziān dōki saí āska. Yāro ya dārīma sūrđi, ya yi šīri, ya hāwa bīsa dōki. Gisso ya hāwa bīsa kūnēn itāče, dōkīnsa ke nán. Suna táfiā. Máče ta sáma māyia zāta kāmā yāro; ta kan kāmā wūziān

dōki āskāke sunka yénkē hānūnta; ta ṭāya, tana lāšéwa žīni.

Hário ta tafó kāmān híska, ta če : ku ṭāya dagá bākīn wūta nán, nī kāmā ku, nī čīku. Yāro da gísso suna gúdu sunka tafó wūrīn rūan zāfi šina tafāsa. Yāro ya če ga dōkīnsa, ka fūšēni dagá rūan zāfi nán da nōnōn uwāta na sāyēka. Dōki ya tumá, ya kētäre gúlbi dúka na rūan zāfi, gísso ya hāwa, ya fāda číkin rūan zāfi, da ši da dōkīnsa dúka na kūnēn itāče; yāro ya dāwoyo máza, ya fīsāsa.

Māyiā ta tafó kúsa da rūan zāfi, ta tafī, ta táršesu; ta kāmā wūziān dōkīn yāro, āskāke sunka yénkē hānūnta; ta bēri, ta ṭāya tana lāšéwa žīnīnta. Yāro da gísso suna gúdu, sunka tafó sunka īše wūta tana gúdu kāmān rūa. Māyiā ta če másu : ku ṭāya dagá nán nī táršēku, nī čīku. Yāro ya če ga dōkīnsa, ka fūšēni dagá číkin wūta nán, da nōnōn uwāta na sāyēnka. Yāro ya būge dōkīnsa da būlāla, ya yī sūkuā; dōki ya tumá, ya kētäre wūta dúka, ya daúki gísso tāre da ši.

Sunka kētäre gúlbi máče ta tafó kāmān híska. Ta wúče wūrīn wūta, ta tárda yāro da gísso. Ta kāmā wūziān dōki; hário āskāke sunka yénkē hānūnta, ta ṭāya tana lāšéwa žīni. Yāro da gísso sunka sūkuā sun īše babān gúlbi na rūan saínyī. Kadān yāro ya če ga dōkīnsa : ka fūšēni dagá číkin

rūa nán, da ya būge dōkīnsa, da ya daúki gĩsso sunka kētäre gúlbi.

Māyiā ta čē ina yīn wóhállá húka? én tafí gídā ya fī. Ta čē, ba zāni sāmūnsu ba. Ta dāwoi garínta. Yāro da gĩsso da sunka kētäre daía, biú, a na úku sunka íssa wūrín kāsa suna táfiā bīsa kāsa. Gĩsso ya tafí wūri da šina sō; yāro kuá ya tafí garínsa, ya tafí gídān uwānsa. Da uwāsa da ubānsa da kānuānsa da sun gánēsa sun yi mūrna kwaraí dānsu ya záka dagá cikin dūniā.

Ši ke nán, ya käre; magánān dōki, dān Asbōn, da yāro, da gĩsso, da māyiā kuá, ya käre.

21. *Magánān ākuyā da dānta da kūra.*

The Story of the Goat and her Child and the Hyena.

Sāo daía ākwiā da zāta táfiā šān híska ta čē ga dānta: kadán na tafí, kadán ka rūfē kōfā, kadán wōni ya záka dagá báiyāna, ya būga kōfā, káda ka būdē, saí ka gāni kāramā kōfā, kadán ka sāni wānēne ka būdē kōfā, ámmā kadán ba ka sāni ba, káda ka būdē har én záka; ya čē, da kyaú. Da ākwiā ta tafí tana yīn zānče ga abōkaínta, da gá báiyānta kūra ta záka, ta būga kōfā. Dān ākwiā ya yi gúdu ya záka šina sō ya gāni wānēne ya záka;

ámmā da fāri šina tamáha uwāsa čē ; da ya dūba ga kāramā kōfā ya gāni kūra čē. Ya yi mūrna ya, čē : kē kūra, kin záka, kina sō ki kāmāni, ki čē sábadā wāyōnki ? Ámmā yánzu na gánēki, kūra čē.

Da kūra ta žī háka ta čē : Nī ba kūra ba čē, nī uwāki čē. Kūra tana sō ta saúya mūriānta ta kāmā na uwān dān ākwiā, ámmā mūriāta ba daí-daí ba kāmā na ākwiā. Dān ākwiā ya čē : Na gāni gāšīnki, na žī wārīnki, na žī mūriāki, ba kāmā na uwāta ba. Da kūra ta žī ta gúdu, ta šíga číkin dāži.

Da akašīma kādañ uwāsa ta záka ta būga kōfā. Dān ākwiā ya záka, ya dūba ga kāramā kōfā, ya gāni uwāsa čē, ya būdē kōfā máza. Uwāsa ta čē mása : dāna, dagá báyāna wāne ya záka ? Ya čē, kūra ta záka, ta būga kōfā, ámmā ban būdē ba ; na dūba ga kāramā kōfā, na gāni kūra čē, da na gánēta na yi mūrna, doñ ban būdē máta ba kōfa máza. Na yi magána kādañ da īta, da ta žīni ta gúdu ta šíga číkin dāži. Uwāsa ta čē, kaí dāna nāgarí ne ; ta ŭōsāsa, ta čē mása : doñ wōnan dāna, kadán ka gírīmā, kōwānē ya yi máka magána kāda ka kī. Ya kārē.

22. Zánčẹ da mútāné úku sūnānsu Kūsa, Kwānia da Gába.

Mútāné nán úku sunka zámne wūri daía, suka fāra šān hāyaki. Kūsa mútum maidūkiā ne, da Kwānia, ba ši ke da dūkiā da yāwa ba, ámmā Gába tālakā ne, maidubāra da wāyo. Mī kana tamáha kadán mu tafī yāki mu kāmā bāyi? Kūsa ya čẹ ga Kwānia. Da kākā zāka tafī yāki bābu fādāwa? Kwānia ya āmsa ga Kūsa. Nī tafī ga Sārīkī, da nī čẹ mása: Sārīkī, albérka ga sūnānka! Ina sọ abú daía wōnda na sáni ka bāni, Kūsa ya čẹ. Ámmā Kwānia da ya žūrārēsa ya čẹ, tafī, yi abin da ka ke sọ. Hákanán Kūsa ya tafī ga sārīkī, ya fadā mása kōmīne da ši ke sọ. Ámmā sārīkī ya čẹ, ba zāni āmsāka ba yāo; ka tafī ka dāwoyo. Da ya zāka ga gídānsa ya fadā ma abūkānsa biú: Sārīkī ya čẹ kaza da kaza, ba ina tamáha ba yánzu ši bāni abin da ní ke sọ. Ga lōtu nán dúka fa Gába ba ši čẹ ba kōmi ba; ya zūba idānūnsa bīsa garēsu kāmān kūra ta gāni ākwīā. Kūsa da Kwānia én ku žī bātūna, nī gōda máku wōta dúbāra, wōda nī ke tamáha ba ka sọ ba, don nī tālakā ne. Fadī abin da ka ke sọ, sunka āmsa mása. Da hāka Gába ya fāra zánčẹnsa da hābaīci: Én ka šípka hāzi, da ya čīra gānīnsa kāmā čīāwa gábba da gábba ši ke gírīmā, ámmā ku kun sọ cīn

*hāzi tun da ba ši čīra ba. Minēne wónan da ka
 ke čē, Gába? nī ban sán'ka ba, wótakīla én ka
 wāye mámu hábaiči mu sán'ka, Kūsa ya čē ga
 Gába. Hábaičina fa ke nán. Kaí Kūsa bākō ne
 ga garī nán, da kana da dūkiā, ámmā ba kā sō ba
 ka bī haínyan gáskiā, da na čē dafāri kun sō ku čē
 hāzi tun da ba ši čīra ba, ši ne, ka sō ka daúka ma
 kánka ka tafī ka yi magána da sārīkī, ámmā ba
 zāši bāka ba abín da ka ke sō; don kana tamáha
 kaí maidūkiā ne; bámda wónan kana da kāsaita!
 Rūfē bákinka, Kūsa ya āmsa ga Gába tun da ba ši
 kārē ba zánčēnsa, kaí tālakā ne, ba ka sáni ba
 karātu ko rubūtu zāka ŧāya ka yi mání wāzu gabá
 ga fúskāta? Kaí māraskūmiā ne. Ina yi máka
 aíkīn gāfarā, ámmā ka šīračēni har én kārē zán-
 čēna. Karātu da rubūtu ansāmēsu da dúbāra;
 nī ban sáni ba karātu da rubūtu kāmān kaí, ámmā
 én ka žī abin da nī fadā máka ba ka yi ba gārāšē
 zūa ga sārīkī. Fadā mání abín da ka ke sō, Kūsa
 ya čē ga Gába. Dúbāra ta ke nán, Gába ya fāra
 čēwa. Kadán kana sō ka sāmú abú dagá sārīkī,
 ka támbāyā dafāri mútāné māsugírīmā na kúsa
 garēsa, da su, én sun gáni dúbārānka tāgarī čē, su
 gaíya ma sārīkī; hákanan Gába ya čē ga Kūsa.
 Ya kārē.*

23. *Yārān mākarānta da ubānsu.*

The Schoolboys and their Father.

Akoí yāra biú da ga číkin gídān ubānsu. Ubānsu ya sāsu číkin mākarānta, ya čē māsú: yāyāna, kádān kun tafí číkin mākarānta ku yi karātu da kyaú; abín da ubāngīži mākarāntānku ya fadā múku ku yi; suka čē da kyaú. Da suka tafí suna kōyo karātu suna zákūa ga gídā lotu daídaí.

Sāa daía (kọ wóta rānā) da suka tafí ga mākarānta wóni yāro ya záka šina sọ ya yi fadā da su; ya záka ya fadā māsú magána da ba su sọ ba. Yāro babá ya āmsa ya čē māsá: ubāmu ba ší aíkōmu ba mu yi fadā, da ba ši čē muná ba, ku žēfa dūši ga yāra kāmānku, ba ši čē ba, ku sāgi mútum da ya fīku gírīmā, sai ya čē, ku tafí ku yi karātu dagá číkin mākarānta, ku kōya da kyaú; abín da ya čē muná ke nán.

Yāro wónčán ya āmsa ya čē māsú: ku tafí, ku māṭōrāta. Sun čē māsá, kọ da mu maṭōrāta ne bābu rūānka garēmu. Suka tafí mākarānta suka kōya, suka tafó ga gídā. Da suka kwāna číkin gídā, da garí ya wāye suka tafí; da zāsu táfiā mākarānta, ámmā ba su tafí ba. Da suka gáni yāra, kāmānsu, suna yīn wórīgī suka bīsu, suka yi wórīgī tāre ta su har ga mārāēče dúka. Da suka dāwoyo číkin gídā, da ubānsu ya gánēsu, ya čē

másu : Kun tafí mākarānta yāo ? Kọ ba ku tafí ba ? Ba su āmsa mása ba. Ya ċē, na sáni ba ku tafí ba, don na gáni fúskānku kun gāži. Yāro daía ya ċē mása ; ubā, da gáskiā, yāo ba mu tafí ba ga mākarānta, sai mun tafí mun yi wórīgī. Ubānsu ya ċē másu, na yi mūrna, don kun fadā mání gáskiā, kadán ba ku fadā mání yāo gáskiā, da na tafí na támbāyā maímākarānta, kadán ya fadā mání, ba ku tafí ba, da ina būgānku. Ámmā yánzu ba na sọ būgānku, don kun fadā mání gáskiā. Ši ke nán, ya kārē.

24. *Abín mamāki agánēši cíkin mākarānta.*

Wonderful Things exhibited in the School.

Yāo da na tafí ga mākarāntān wóni mútum, don én kállo abín da zāsu góda ga yān mākarāntānsa, na gáni abin mamāki úku : Nafāri, gādo šina da kāfāfu šída, fúdu ga báyyā da wūziāsa, kúsa ga hákarīkārī da kāfāfūnsa biú a gabá, da idōnsa daía maigírīmā ga tákan hánči, da hálšīnsa kāmā na kīfi. Nabiú, kyāñwa da kāfāfu bọkoí ; da naúku, zūnsuā da kāfāfu fúdu, da fúkafúkaí fúdu. Ámmā da sunka kārē góda abú, na fíta, ina sọ én tafí gídā ; da na fíta maímākarānta ya aíkọ mání wóta budu-rūa, káda én tafí har yārān mākarānta su fíta ; ámmā ban sọ ba kọmawā, sai tana sọ én tafí ga

*číkin mākarānta, hákanán kuá na dāwoí, na zámna ga wūrina nafāri. Maimākarānta ya ŧāya ga ma-
 ŧāyi ya yi magána ga uwāyēn yāyān mākarānta,
 kána ya fadī ga dīānsu ya čē : káda ku ránzuā
 kámadā wódānsu yāra su kē yi ; ámmā su čē, mu,
 mun kōyo kwaraí, ba mu iya fadīn magána nán ;
 da Alla ši kōya muna kārī.*

*Da ya kārē fadī sunka yi wāka, báyā da sunka
 yi wāka muka dúrgusa ga āduā. Da ya žī wóni
 yāro šina wórigī ya čē, ka yi kāwoī. Yāro nán ba
 ši mōsa ba har āduā ta kārē. Da āduā ta kārē suka
 fāra bāda tāgiā da zānē ga yārān mākarānta.
 Kōwónē yāro, kadán ya gáni tāgiāsa šina mīka
 hānūnsa, ámmā ba ya iya čēwa : tāgiā ta čē, bāni,
 saí ya mīka hānū. Yāro kō yarīniā báyā da suka
 rábu nāsu tūfa, kōwóčē yarīniā ta kāmā zānē abū-
 yāta suna gaída māsukōya māsū har suka fíta.
 Báyā da suka fíta maimākarānta ya čē mání, abín
 da nī kē sō ka gáni kē nán. Kadán ka dāwoi ka
 yi háka ga kāsānka. Ka yi māssallāči da māka-
 rānta kāmān háka. Na čē, kadán na sāmú rūnfa
 ya íssa. Ya kārē.*

*Yāo na tafī mākarānta, doñ én žī abín da su
 kē čē comet. Ši nē su kē čē, kadán ya záka én ya
 tába dūniā ši kōnēta. Ámmā sun čē, da yāwa sun
 záka sun wūče, da ba su kōnēwa dūniā ba.*

25. Zánče da támrāru.

Conversation between Stars.

Dādaí ba ka gáni ba támrāro šina táfiā ya yi magána da abòkīnsa? Dādaí ban žī ba háka číkin dúniā nán támrāro ya tafī ya yi magána da abòkīnsa. Támrāro šina tāši ya tafī ga wóni kāmānsa, kadán ya ṭāya kādañ wóni ya tāši, ya tafī énda ya tāši wónčán ya tāši, magánānsu ta ke.

26. Aíkin ránā. The Work of the Sun.

Aíkin ránā ke nán da na sáni. Kadán ránā ta fíta ta bāda háske ga dúniā dúka, ta s̄a kōwa ya sáni aíkīnsa ya yi. Kadán ba ši k̄are ba máza ránā ta fādi k̄asa, da hazó m̄araēče ya r̄ufē dúniā, k̄ana d̄ere ya záka. Kadán d̄ere ya s̄a dúniā dúka bakkī, wāta da támrāru su bāda háske kādañ ga dúniā, da ka īya gáni kādañ énda ka ke zūa. Da mútāné su yi b̄erčí suna fūtawa ga číkin d̄ere. Maiaíki šina tūna da aíkīnsa; kadán garī zāši wāyewa hazó ya r̄ufē dúniā kāmān h̄ayakī, da ba ka īya gáni n̄esa k̄o kúsa, da ya čika k̄asa dúka da rāba (r̄ēba); da ránā ta fíta tana l̄ikēši. Kadán dāmānā ta záka r̄ua da gāšīmāraí su t̄aru su yi k̄ibri, k̄ana su n̄ar̄ike kāmān k̄ánkāra, k̄ana r̄ua su zūba k̄asa. Kadán mútāné sun gáni r̄ua ya záka k̄asa suna yīn m̄urna s̄abadā abínčī; da

māsugōnāki su tafi su yi šípka ; kadán sun yi šípka abíncīnsu ya gírīmā har su nīna, kána su yénke su gbōya ; da šānu suna cīn čīāwa daínye, har dārī ya záka. Kadán dārī ya záka ba ka sō ba ka rábu da wūta ; wūta da dārī ba su da dādī. Kadán ka rábu da wūta ka žī dārī, kadán ka záka kúsa da wūta, wūta ta kōnēka. Háka kana žin wóhállā har ránī ya záka.—Kadán ránī ya záka kōwa šina yīn mūrna, don bābu dārī, bābu daúda ga haínya. Itātuā sun tōfo ; abú dúka kana gáni da kyaú ; kadán kana sō ka tafi wóni wūri da dādīn táfiā ; háka dūniā ta ke saúyawa. Wónan ya kare.

27. Šān híska. Taking a Walk.

Sāo daía na fíta šān híska na gáni zúnsuā maikyaú tana wāka da dādī, tana yīn mūrna da kánta, ta zámna bīsa ga rēšen itāče, ta zámna ga wónan rēše ; ta zámna ga wone rēše, háka tana yīn wákānta ; ina kállōnta, na gáni wóni yāro ya záka ga sārari ya gáni zúnsuā maikyaú, ya súnkwia kása daúki dūši šina sō ya žēfa zúnsuā. Da na gánēsa na čē mása : yāro, dōmi kana sō ka žēfi kyaúkyāwa zúnsuā háka, da ta ke yīn wákā da dādī? Káda ka žīmāta cīwo ; don ko kaí da kánka ba ka sō wóni ya žīmāka cīwo. Da ya žī na yi mása magána háka, ya yēsda dūži, ya gúdu ya

tafi. Da ina dawóyowa ga cíkin garí na gāmú da yāra da yā-mātā suna táfiā ga šān híska suna čīra yāyān itāče, suna yin gúdu b́sa ga haínnya; wódānsu suna čīran čīāwa, wódānsu sun daúka furé itā-tuā suna káffa ga kānsu, wódānsu suna sánsanāwa; háka kōwa ya yi mūrna ga kānsa.

Da suna dawóyowa gidā wódānsu sun daúka itā-tuā kēkasásu su kāwo su fūrā wūta ga sōfīnsu. Da kōwónę ya tafi ga gidā, ya fadí labāri ga iāyēnsa; šān híska kę nán.

28. Magánān žírīgī da rūa.

The Boats and the Water.

Na sāmú yāro šina wórīgī da žírīgīnsa kārāmī, ya čę mání, ka gání žírīgīna šina táfiā b́sa ga rūa? Na čę mása, dóni žírīgīnka ba iya nūta ga cíkin rūa? ya čę, ban saní ba. Ya čę mání, kadán ka saní ka wāyę mání kākā žírīgī nán ši kę táfiā b́sa ga rūa. Na čę mása, ka gání: Alla ya yi rāmī da gírīmā da ŭāwo, da ya čīkaši da rūa. Na čę mása; yánzu kadán ka daúka dūši nán ka žęfa cíkin rūa, ba ka ganīnsa hárío. Dóni fa ba ka ganīnsa? Doñ šina da naūyi, da číkīnsa bābu rāmī, ámmā žírīgīnka dagá číkīnsa bābu kōmi, doñ wónan ši kę táfiā b́sa ga rūa kāmān tákarda da ka žęfa cíkin rūa; doñ wónan fa mūtāné suka yi žírīgī babá da su síga dagá číkīnsa, ya kaísu kōénna énda sū kę sō. Doñ wónan ka gání yánzu,

kadán žīrigīnka šina táfiā bīsa ga rūa ba ka iya
 ka gáni haínyā wóta ya wúče, ámmā kaí yánzu
 kadán ka tafī mūtānē suna gáni énda ka wúče,
 ámmā rūa ba ka gáni abín da ši ke rábaši. Kadán
 ka ċibira kāsa ka daúka wūka kana iya yénkata
 šāši, ámmā ba ka daúka dagá ċíkin kwáčiā ba ka
 iya rábaši, saí ka káwo kwáčiā biú; kadán ka
 yénka rūa da wūka saí ya gāmú kumá, saí ka zūba
 ga wóčiān kwáčiā. Doñ wónan fa kadán muna sō
 mu gúdu ga wóni wūri káda mūtānē su gānēmu,
 saí mu tafī mu šíga ċíkin žīrigī da mu tafī bīsa
 ga rūa. Doñ wónan fa kadán kīfi šina táfiā ċíkin
 rūa, ba mu iya mu gānēši, ámmā kīfaye suna
 gānīmu kámadā mu ke gáni bīsa ga kāsa. Wónan
 ya kāre.

29. Káriā māsusān atē. The Tea Party.

Šataú ya ċē ga mātāsa Hawa, ki yi šīri mu tafī
 šān hīska, ta cē da kyaú; ta tafī bīsa ta yi šīri,
 da ta záka ta ċē ga Šataú, ka tafó mu tafī, nē na
 yi šīri. Da ya záka ya daúka tágiāsa ya sā ga
 kānsa, suka fíta suka tafī ga šān hīska. Da suka
 tafī suka gāmú da abōkānsu Naíno da mātāsa, suka
 ċē ga Šataú: Ku záka ga gídāmu gōbe mu šā atē
 tāre da ku; suka ċē da kyaú; suka gaída žūnā
 suka wúče. Da suka šā hīska suka dāwoyo ga gídā.
 Da dēre ya yi suka ċī kālāčīnsu suka tafī ga kwāna.
 Da suka tafī ga kwāna; Šataú ya yi māfálki Naíno

šina bāši kúrdi fúdu, da ya bāyēs ga mātāsa. Da garī ya wāye Šataú ya wánkē fúskānsa šina mūrna šina tamáha suna da sināria én sāyē gūrása, ya čē ga mātāsa, ki tāši garī ya wāye; ámmā Šataú wāwa ne, abín da ši kē yi kāmān šārīri. Ya čē ga mātāsa: ki bāda kúrdi ga bārānia ta sāyē gūrása da kúrdin da na bāki žīa. Ta čē, yaūšē ka bāni? Ya čē, na bāki žīa da mārāēčē. Ta čē mása, ba ka bāni ba kúrdi, īna tamáha ka yi māfálki. Ya čē máta: ki dūbēnī, kina tamáha nī yāro ne? Ta čē mása, gāfarā: yāo da mārāēčē muna táfiā ga gídānsa Naíno. Ya čē da kyaú. Kadán mun tafī nī támbāyēsa. Da mārāēčē ya yi, ya čē ga mātāsa, ki yi šīri, ki sā sāānki ga wūyānki, ki sā sīliāki, ta čē da kyaú. Ta čē mása: kaí ma ka záka ka yi šīri. Ya čē: kē bābu rūānki da nī, īna šīri máza na fīki. Ta tafī ta sā zānēnta maíkyaú, da kāyān ādōnta dúka ta sā; ta čē mása: Šataú, ka tafó ka yi šīri, káda lōtu ya wúčē. Da ya záka bīsa ga dāki, da ya dūba sāānsa ya gāni kānanā nán biál ga šída; ya tūbē rīgānsa máza, ya āžē kāyānsa dúka māsudaúda, tun da ba ši wánkēba fúskānsa ya sā rīgāsa da wándōnsa, ya zūba rūa cíkin māwānken fúskā, ya āžē tūlun rūa dagá báyānsa šina wánkē fúskānsa máza máza, ya šīka wūyān rīgānsa dúka. Mātāsa ta čē, Šataú! Kaí, kasāmi mūtum ne. Ya čē, sábadā mī? Ta čē, ka gāni madūbi, wūyan rīgānka dúka ya šīka. Da zāši žūyawa ya

fādi bīsa ga tūlu ; kálkāšin wāndōnsa dúka ya šika da rūa. Mātāsa ta fādi kāsa da dāriā har ta kúsa mútuā. Ta čē māsā : ka tāši ; kánda ya tāši rīgāsa da wāndōnsa dúka sun šika. Da yā tāši ya čē máta, mī zāni yi yánzu ? Ta čē, saí ka sā sābōn wāndō da sābōn rīgā. Ya tafī ga kāsua. Da yāra sun gāni ya šika suka yi dāriā har suka bīši číkin kāsua. Nán ya sāye rīgā da wāndō, ya sasu dagá nán, ya yi gúdu, ya záka ga gídā. Ya čē ga mātāsa, ki fitó na yi širi. Da ta šida kāsa ya sā tāgiāsa suka fíta. Suna gúdu suka tafī číkin gídān Naíno, suka būga kōfā, akabūdē māsū suka šiga. Naíno ya gánēsa. Ba ši gaída ba Naíno ya támbāyā kúrdi. Naíno ya čē : yaūšē na bāka kúrdi ? Ya čē žīa. Ya čē māsā, kāriā ka fadī, ina tamáha ka yi māfálki. Šataú ya čē, mātā tāwa ma ta fadā mání háka ban yírdāta ba, ámmā yánzu na yirda. Sāmārī da yā-mātā da yāwa dagá wūri nán. Suka yi dāriā. Da suka šā atēnsu Naíno ya kāwo gīa, ya čē ga Šataú, kana sō ka šā gīa ? Ya čē, ī, ina sō én šā. Ya bāši kādañ, ya šā ; ya čē, ina sō ka kāra mání hārīo, ya kāra māsā ya šā ; ya čē, ina sō én šaínyē dúka. Naíno ya čē : ha ha ha, kadán ka šā dúka kana sāmu dāriā číkin dāki nán ; ya čē māsā, áá, nī dādaí gīa ba ta (g)bāta mání ba kaí. Naíno ya čē da kyaú, ya bāši túkūniā dúka, ya šā ya šā har ya sáma mārashāñkalī. Mātāsa ta čē, nī na saní ši wāwa nē, kadán ba mu tāši ba

šina gbāṭamu da gīa. Da Šataū šina kwánčẹ ga kāsā ya žī magánān mātāsa ya yi dāriā kāmān wāwa, Da suka žī šina dāriā sun sáni ya šā gīa. Ya tāši šina yāwọ dagá číkin dāki, ya ganí wóni abú da kyaú, ya daúka yana sā číkin wūta. Da wóta máčẹ ta gáni tana sọ ta záka ta fītás dagá číkin wūta; da ta mīka hānū ya kāma hānūnta ya mārẹ bākīnta. Da mūtānẹ suka gáni suka čẹ, ya fī ku kaíši ga gídānsa. Suka sā tāgiāsa suka fīta da ši suka kaíši ga gídānsa. Da mātāsa ta šīma kādañ ta gaídā su. Maigídā ya čẹ máta, ina sọ ẹn rākāki ga gídā, ta čẹ, agaíšẹka. Ya tafī da ita har ga gídā mīžīnta. Ya būga kōfā; bārāniā ta záka ta būdẹ kōfa, ta šīga, ši kuá ya dāwoí ga gídānsa. Da garí ya wāyẹ mātān Šataú ta čẹ ya mīžīnta, ka saní abín da ka yi žīa? Ya čẹ, ban yi ba kōmi. Ta čẹ, ka sā wóni abú maíkyaú ga číkin wūta, da ka būgẹ bākin wóta budúrūa. Ya čẹ, ẹẹ, ban yírda ba. Ta čẹ da kyaú, kadán ba ka yírda ba. Suka zámna číkin gídānsu. Ta čẹ mása, kadán ba ka sọ magánāta ba na fadá máka ba gabá nán. Ši kẹ nán, ya kārẹ.

30. Yāro da ya kāwa mállamī.

The Boy who became a Minister.

Akoí wóni yāro, sūnānsa Kwandage, šina zámne kulum da ubānsa da uwāsa; abú dúka da su kẹ yi

šina gáni; abú da ya gáni mútāné suna yi šina sō ya yi. Sāo daía ubānsa ya kaíši číkin māsallāči ga rānā aljīma. Da ya gáni mútāné suna yīn wōāzu (wāzu) da ya záka ga gídā ya daúka kūžiēra ya ūāya bīsa garēta, da kānuāsa tana zámne kúsa da ši tāre da ēāyēnsu, da ya yi kārátun letāfi, ya āžē, ya fāra yīn wāzu; da ūwāyēnsa suka ži suka tāši suka fīta, suka bērsi tāre da kānuāsa; da kānuāsa tana kallōnsa kōyaūšē šina yīn wāzu háka, har ya gírīmā ya kāwa mállamī. Ya kārē.

31. *Káriān yāro da gōnāsa.*

The Story of the Boy and his Farm.

Akoí wóni yāro šēkarūnsa ša biál. Ga wóta rānā ya záka ga ubānsa ya čē, ubāna, mī zāni yi da zāni čīda kaína? Ubānsa ya daúka tákardā, da háka ya fāra rubūtawa, ya čē: zāka aíkīn gōna, kō rīken kāsua. Ya čē, ka sāba dagá číkin biū nán wōnda ka sō. Ya čē māsā, īna sō ēn yi aíkīn gōna. Ubānsa ya čē, kākā zāka aíkīn gōna? ba ka da māsuaíkī. Ámmā ya čē ga ubānsa, kúrdīn da ni kē da su nī bāšiēsu ga waigōna, da saúrān bāšīnsa da ni kē da ši, kadán na nōma gōna, kadán na sāmú házi da yāwa nī biāši saúrān bāšīnsa. Da ubā ya ži magánān dānsa ya čē māsā da kyaú; ka tafī, da ka yi abín da ka sō. Da ya tāši ya daúki kúrdīnsa ya tafī ga maigōna, ya čē māsā, īna sō ka saida

māni šāšin gōnānka. Da maigōna ya tafi täre da ši, ya čāga mása šāšin gōna, ya čē mása, kadán ka iya ka bāni sināriā darí biú ka daúka, ámmā kadán bai gámēka ba ka bēri. Da yāro ya bāši sināriā darí, ya čē ga maigōna, kadán na nōma gōnāka, na sāmú házi nē biāka kingi. Da maigōna ya bērsi. Ya nōma gōna nán. Šēkāra daía ya sāmú házi da yāwa, ya tafi ya saida házi; da ya saida házi ya sāmú sināriā darí biál, ya záka ya biā maigōna; da maigōna ya čē mása: gōna nga na saní tana da kyaú; kadán kana ži magánāta ka yi tāki; hákanán yāro ya tafi ya kírā Fūlāni täre da šānūnsu suka zámna ga číkin gōnāsa suka yi mása tāki, ya bāsu āzurfá darí. Da ya nōma gōnāsa ya sāmí sināriā darí gōmā; da kōwóče šēkāra da ya nōma šina sāmūn kārī. Ámmā ga šēkāra bókoí kúrdīnsa suka fāra rāgewa. Da ya yi māfálki wóni abú ya čē mása: ka sāyi šānu da ka sāyi tūmāki, da ka yi sádakā da su, da ka daúka wódānsu kúrdi, ka bāyēs ga tālakāwa na číkin hainya täre da makāfi, da námā kuá ka bāyēs ga maidūkiā da tālakā, kadán ka yi háka ba ta rāguā. Da yāro ya tāši ya yi hákanán. Da ya nōma gōnāsa ga šēkāra nán kúrdīnsa ba su rāgu ba. Hákanán ya zámna har ga mākārin raínsa. Ši ke nán, ya käre.

32. Maičīn yāwa. The Glutton.

Maičīn tūo ya čī abú dúka da ši ke gabá garēsa. Kadán ši maiaíkī ne bābu kōmi, ámmā kadán rāgo ka bāši abú kādañ na čī šina kārēši máza máza har šina sōn kārī. Ámmā maaíkāči šina yīn háñkalī da abín da ka bāši, doñ ya saní ka sāmēsa da wūya. Ámmā rāgo sábadā rāgōncīnsa, ba ši saní ba kōmi, saí ya čī ya kōši; ya sā rīgāsa ya yi rāgaītu wōšē. Kadán ya záka ga gídā šina kwānta bīsa ga gadó (kō: ya yi kwánčē bīsa ga gadó ya jī) kō ga kāsa šina yīn bīrgima kāmān žāki, saí šina yīn gūrī kana tamáha ya yi aíkī da da wūya, ámmā ba abín da ya yi; kadán ya tāši saí šina mīka. Ámmā bākīnsa ya fī kōwa da yāwān magána. Ámmā maaíkāči kadán ya zámna kāwoí, káda ka támbāyēsa mī ya sāmēsa, kadán kana da háñkalī ka saní šina sō ya tuná da wōni abú. Kadán ya tāši dagá wūrīnsa ya tafī kādañ ši kan taya, da ya āžē kūnēnsa kāmān maižūrārēn magána; hákanán na sáni tákankānin maiaíkī da maikīwūya. Maikīwūya ba iya čīda kānsa, saí šina sō ya čīda kānsa kāmān karé maikwāraka. Kadán tālakā ya záka ga čīkin gídanka kana čīn tūōnka, ámmā šina kallōnka, da ka daúka tūōnka, kadán ka bāši čīkin hānūnsa ya čī maikwāraka ke nán. Maikwāraka ši ne abōkīn maikīwūya. Yīn kwāraka da yīn rōkō su dúka daía ne.

33. *Tákardā da alkālamī da ādāwa suna yīn
ḡámkī.*

The Dispute between the Paper, the Pen, and
the Ink.

*Tákardā da alkālamī da ādāwa kōwānēnsu ya
yi gídānsa dabám ; suka yi abūta su dúka úku ;
bābu abín da zāši iya rábasu dagá wónan abūta. Sāo
daía alkālamī da tákardā suka yi ḡámkī. Tákardā
ta čē, nī ba na sō ka hāwa ga bāyāna da ka yi
mánī zānē. Alkālamī ya čē, da na šīga ga gídān
ādāwa na fíta da bakíbakí. Ādāwa ta čē : kaí
alkālamī, dómī kana sō ka sā kīyāya ṭakānina da
tákardā ? Ēn ka zámna dagá číkin gídānka bābu
abín zāši sāmúnka, ámmā kana šiga ga gídān kō-
wānē kāmān bārāo. Alkālamī ya āmsa, kadán ba
ni da kūruā ba zāni táfiā ga gídān kōwa ba. Ādā-
wa ta čē mása : kaí kana iya yénkē kārīā ! Kana
čē, kana da kūruā, kaí wānēnē ? Alkālamī ya čē,
kē, ba ki saní ba, nī ina da kúsa ga kūruā ? Ubān-
gīžīna kōyaūšē šī kan kāmāni, da šī kan aíkēni ga
gídānki, én na fíta nī kan yi zānē ga bāyān tákar-
dā, ámmā tákardā ba ta sō ba, ta kan kírāni mai-
daúda, nī kē. Káda ki támbāyēni yánzu fa kōmī ;
ki zámna dagá wūri énda ki kē ; én na záka ga
gídānki ki kāmānī. Hákanán suka rábu. Kōwa
ya tafī ya kwānta ga gídānsa. Ya kārē.*

34. *Magána da ránā da wāta.*

The Saying about the Sun and the Moon.

Wódānsu mūtānē suna čēwa wāta da ránā ba su fadā ba dafāri kána ránā ta haifu. Da ta haifu ta kírāwo wāta ši kāmā dīāta har ta tafī ta yi wónka ta dāwoyo. Wāta ya karba dīān ránā ; wāta ba ši iya ba rīkewa dīān ránā ; kadán ya kāmāta ta kan kōnēši, da ya žī sāfi ya sāke, dīān ránā ta fādi kása ? don wónan mūtānē suna žīn sāfi ga kása. Da ránā ta tafó ta gá wāta ta támbāyēsa éнна dīāta ? Ya čē máta : dīāki tana kōnēni, sábadā wónan na bérta, ta fādi kása ; don wónan tana kāmā wāta.

Ámmā wódānsu mūtānē suna čē : haínyān wāta da káya, haínyān ránā da raíraí, don wónan wāta ba ši táfiā mázamáza kāmān ránā. Kadán ya gása táfiā ši kan síga ga túrūban ránā ; ránā ta kan kāmāši ; kadán ránā ta kāmāši mūtānē suna daúkān túrūmī su dārīmē bākin túrūmī da fāta suna kídī suna rōkō ránā suna čēwa : ránā, ránā bérī, ko sāke wāta. Hákanán čīkin garīmu muna yi, kadán ránā ta kāma wāta. Ši ke nán, ya kārē.

35. *Magána ta kīšiā da zārākuā da mīžīnsu daía.*

The Story about the Second and First Wife, and their Husband.

Máče daía ba ta da dūkiā da yāwa ; máče daía tana da dūkīānta kādañ. Mātā wóčan (zārākuā)

ta čē, īna táfiā číkin dāži ; mīžīnta ya čē da kyaú, ki tafí kōénna kin sō. Ta yi šīri, ta tafí číkin dāži, da ta táfiā nēsa. Da mārāēče ya yi, ta čē : Alla ši bāni dāki kāramī ! Da ta tafí gabá ta gāni gídā, maikyaú, ta šíga, bābu kōmi číkīnta. Ta čē, Alla ši bāni mārūfin kōfā ! Alla ya bāta da makúblī dúka. Hárīo ta čē, Alla ši bāni gadó na kwāna ! Alla ya bāta. Kōmīne ta rōka, Alla ya bāta dúka abín da tana sō.

Da mārāēče ya yi kúrčīā ta záka tana yīn kúka tana čēwa ga máče : yi kūnūnki māza ! Ta čē, mīnēne zūnsuā nán tana fadā mání ? Kúrčīā tana kūka tana fadā ma máče magána : yi kūnūnki ki šā. Máče ta žī, ta tāši, ta yi kūnūnta ta šā. Da rānā ta fādi kūra ta tafó, ta čē : īna zámna ga dándālīn sārīki ? Máče, ta čē máta, ki tafó, ki zámna. Máče ta tāši, ta gúdu ta šíga číkin gídā, ta rūfē kōfā ta zámna ; kūra ta tafí ; máče ta fíta, ta zámna ga kōfān gídānta.

Da dēre ya yi Dōdo ya tafó šina kūka šina čēwa, nī zámna ga dándālīn Sārīkī ? Máče ta čē, ka tafó ; ya tafó, ya zámna ga bākīn kōfā. Máče ta šíga číkin gídā, ta rūfē kōfā. Hárīo Dōdo ya čē, īna īya šíga ga číkin gídān Sārīkī ? Máče ta tafí, ta būdē kōfā, ta bēri Dōdo ya šíga číkin ťakān gídā, Da ya šíga ta gúdu, ta šíga číkin dāki. Dōdo ya čē : īna īya šíga číkin dāki ? Máče ta būdē kōfā ya šíga číkin dāki ; ťta ta gúdu, ta šíga ga kálkā-

188 *Magána ta kīšiā da zārākuā da mīžīnsu daíā.*

šin gadó. Dōdō ya hāwa bīsa gadó, ya zámna, ya fītásda rīgūnānsa dūka, da tāgiāsa, ya zámna, ya fūta. Lōtu kō úku da dēre ya zūbásda kúrdi da sināriā da dūāsu, da zānuā, da rīgā dúka; ya bēri; ya tāši, ya tafī číkin dāži.

Da sāfe máče ta fíta dagá kálkāšin gadó; ta gáni kúrdi da yāwa, da rīgūnā, da zānuā dúka da yāwa; da tāra, da tafī; ta sā číkin sándūki; kūlum Dōdō šina táfowa, har ta tāra dūkia da yāwa. Ta tāši ta daúki dūkiānta ga bīsa rākūmī, ta tafī číkin garí. Mīžīnta ya gánēta šina mūrna mātāsa ta kāwō dūkiā da yāwa, ta zámna.

Mātā wóčan (kīšiā) ta gáni zārākuāta ta kāwō dūkiā da yāwa ta yi fūši, ta čē, nī ma, īna táfiā én nēma dūkiā. Mīžīnta ya čē máta, áá, ba ki táfiā. Ta čē, īna tafī. Mīžīnta ya čē máta, ki tafī, ki yi abín da kin sō. Ta tafī číkin dāžī. Ta gáni gída da zārākuāta ta šíga, īta kuá ta šíga nán.

Da māraēče ya yi, kúrčīā ta tafō tana yīn kūka. Máče ta gáni, ta čē, mīnēne kúrčīā nán tana yi mání magána da yāwa?

Ba ta sáni ba tana máta magána ta yi šīri. Ta čē, kúrčīā nán, dōmi tana yi mání magána da yāwa ban sáni ba. Ta daúki sándā ta būgē kúrčīā, ta káššē, ta dáffa, ta čáinye.

Da dēre ya yi kūra ta tafō ta čē : īna īya zámna ga dāndālīn sārīkī? Máče ta čē máta, mī zāki yi naná? tana yīn fadā da kūra; kūra ta tafō, ta

kāmāta, ta kásshē, ta čáinye nāmānta dúka, sai ta béri aúta yāsa daía. Da garí ya wāye wóta kúrčīā ta tafó, ta gáni yāsan mútum daía; ta daúka ta tafí cíkin garí ta šīda ga gídā énda mīžīn mātā šī ke. Ta zámna bīsa itāče ta čē : gá, yāsān mātāka ! da ta tafí cíkin dāži, ta kásshē kúrčīā kāmā ta (err uwāta) ta čáinye, īta kuá kūra ta čáinyēta. Ta žēfa farčīn máče da ta mútu. Kúrčīā ta tāši ta tafí. Mútumé nán ya gáni yāsa ta máče, ya čē aí ! na fadā mātā káda ta tafí, ta kī, ta tafí, gá, ta sāmú kānta. Ya bīzne fārčīn máče ga kāsa. Si ke nán, ya kāre.

36. *Magána na Abega na tūlūn zūmā.*

The Story told by Abega of the Pot of Honey.

Číkin Afrika na žī labāri da īna kāramī. Yāki ya záka ga wóni garí. Mútāné dúka cíkin garí nan da sun žī yāki šīna zákuā sun daúki dūkiānsu sun gbōye, wóni suna túrumbūdē cíkin kāsa, wóni sun sā cíkin kōgo itāče ; da yāki ya záka sun gúdu.

Māsuyāki sun kōnē garí nan dúka da wūta. Da sunka sāmú tūlūn zūmā suna gérdamā ga káin tūlūn zūmā suna čēwa, wā maidaúki wónan tūlūn zūmā ? Suka čē, mu rábaši ; wódānsu sunka čē, ba šī išīēmu.

Wónan mútum ya tafó, ya čē, īna rábaku da tūlū na zūmā ; sun čē da kyaú. Mútumé wónan ya čē : ku daúka ku bīni. Da sunka daúka mútum

ya čē ; kuna žīn kīšīrūa ? Da suka āmsa suka čē,
 ī, muna žīn kīšīrūa. Ya čē, ku záka, kadán kuna
 žīn kīšīrūa. Suka tafó ga kāín rīžīā. Mútumé
 nán ya čē da su : ku žēfa tūlū wónan číkin rīžīā,
 kadán kuna sō rūan dādi. Sun čē da kyaú. Sun
 zēfa číkin rīžīā, tūlū ya páššē.

Su daúka gūga suna žā rūa suna šā suna žīn
 dādi kādañ kādañ. Suka čē, muna gaíšēka, abōki,
 mun šā rūa mu kōši. Kọ tálakā šī záka kọ yánzu
 saí šina sāyē rūa wónan šī šā. Wóni mútum ya
 čē, O ! īna šáinyē rūa nán dúka číkin rīžīā wónan.
 Suka čē, ba ka īya ba. Ya šíga číkin rīžīā da
 kānsa ya sā bākīnsa šina šā rūa wónan číkin rīžīā
 šina čē, káda dādi šī wúčēni, šina šā ba šī žīn dādi
 ba saí kāmān rūa, zūmā ya gbāta číkin rūa. Ya čē,
 kākā zāmu yi da rūa nan ? Suka žā rūa wōše suna
 zūba ga kwāriā har suka gāži, suna zámna kāín
 rīžīā. Yánzu zūmā ta kārē ; bārēwa suna šā.

Abin dúka šina da lōtūnsa. Abín dādi šina da
 mākārīnsa ; abín da wūya kuá šina da mākārīnsa.
 Sai Alla šina yīnsu dúka.

37. Magána da Alkālī.

The Saying about the Judge.

Alkālī mairában gáskiā nē. Šina zámne ga
 bākīn kōfān gídānsa. Mútāné su záka garēsa, su
 čē mása : muna sō ka rába muna šēriā ; šī támbā-
 bāgēsu, ya čē ; mī ya gāmá ku fadā ? Wóni ya čē.

mútumé nán ya rīkē kúrdīna ; ya čē mása, kúrdī nawá ka bāši? Ya čē mása kúrdī kāza. Alkālī ya čē mása : ka bērsi kwānāki gōmā, kadán ba ši biāka ba, ka kāmāši ka kāwōši wūri nán ém būgása, ya biāka tīlas.

Garī kōwōnē šina da Alkālī. Kọ yāro ya saní magánān gáskiā kadán šina da hánkalī, kọ ya ganí yāro, kāmānsa, suna yīn fadā, ši támbāyēsu, don ya saní wānēnē maigáskiā, ya čē, mīnēnē ya gāmú ku fadā? Su fadā mása ya žī. Kadán ya žī magánān wōni ba ta kē daídaí ba, ya čē mása : kaí! ba ka da gáskiā ; kadán ya žī magánān wōni ta kē daídaí, ya čē : kaí! kana da gáskiā.

Maínya mútānē sun tafī ga wūrin sārīkī. Dómi? Don su žī magánān sārīkī, da ya fadā masu labāri abín žī. Dómi mútānēn dūniā suna sōn sārīkī? don sārīkī šina hakúmtasu, su yi abin da ši kē sō : ámmā ba sábadā wōnan ba kādaí, saídaí ya bāsu šēriā daídaí, kadán abú ya fāye māsú da wūya suna zákuā ga wūrīnsa da ya rábasu daídaí ; ši bāda maigáskiā gáskiānsa, ámmā ga maimūgūnta ya sāši arātāyē. Dagá Bornu suna ratāyewa mútum? ī : hákanán kuá īna tamáha suna yi dagá Haúsa.

Kadán zāka táfiā ya wūrīn māsuhánkalī, káda ka daúka mārashánkalī tāre da kaí, don ši sāka kūmiā, ámmā kaí ka kēkaše kāmān itāče da kūmiā.

Abín dūniā makāri nē. Kadán kana da dūkiā

da yāwa, kadán dūkiānku ba su kārē ba, rā'nka šī kārē : ga čikīnsu biú daía šina gbāta.

Kádā ka ālāli maihānkalī kadán ya čē zāši bāda abú garēka, don šī fūši da ya kī bāyēs.

38. *Rāḡon laíya.* The Pascal Lamb.

Rāḡon laíya. Kadán ka sāyēsa ba šī da kība ; ka sāši ga číkin dāki ka dārīmēši. Ka zūba rūa kādañ ga číkin dūsa ka bāši ya čī. Kadán mātāka tana da ḡirāre ta bāši ya šā. Ka bāši hāzi da dāwa ya čī. Kōdā čiāwa kādañ ; ka rīkēši wāta biú kō daía. Kadán sállan laíya ya záka ka tafī ka wánkēši ga číkin rūa har ya yi fāri. Akāwoši ga gídā akáššēši da sāfē. Kadán anafīde fātānsa sai tana fíta da kiḡe, adáffa námān rāḡo nán, ayi tūo maidádi, kō tūon sállā, sūnānsa ḡudá, azūba rōmuā bīsa garēsa, da akaí tūo da námā gabá ga maínya mútāné, nāsu dabám na yāra dabám, da na mātā dabám. Sállan laíya háka ta kē. Da ga rána nán anasūkuān dōki da anabūgan bīndigā. Dúka suna yīn mūrna. Abd el Kérīm ya bāmu rāḡūnān laíya biú, daía ya bāni, da daía ga Abega, da mun yi mūrna.

39. *Magána ta máče da dānta, da kūra da kūrēḡe da wākānsu.*

The Story about the Woman and her Son ; the Hyena, the Fox, and their Song.

Máče ta tafī garī, én daúka kāšiā ; ta tafī ta

daúki dānta ga báýā ; ta tafí ta daúki kwōriānta, ta yi šīri. Tana táfiā tana táfiā ta īše wūrin kāšīā ; ta āžē dānta ga kálkāšin itāče ; ta tafí tana būgān kāšīā da sāfe har mārāēče ya yi, tana gérta kāšīā tana kāwọ tana āzēwa ; tana táfiā tana būga kāšīā tana kāwọ tana zūbawa cíkin masáki ; ta čīka masákīnta, ta yi góyọ wóni ga báýānta.

Da mārāēče ya yi, ta tafó, ta daúka kāšīā ga kánta, ta tafí gídā, ta āžē káyānta ; saúrān kāšīā ga báýānta. Da dēre ya yi tana bérīci da mīžīnta ; da suna kwānče mīžīnta ya če máta, éнна dānki ? Ta če mása, ga báýāna ; ba ta saní ba kāšīā ke ga báýānta, ta mánče dānta cíkin dāži. Kūra ta ganí, ta daúka, ta kaí, ta gbōye.

Da máče ta kúnče zānēnta na góyónta, ta ganí saí kāšīā bābu dā, gabánta ya kārīe ta žī tōro. Mīžīnta ya če máta, aí, na támbāyēki éнна dānki ? kinka če šina báýānki, ki bāši nōnọ, ya šā ; da ta dūba ba ta ganí ba kōmi saí kāšīā. Sunka zámna ta gása zámna ; ta tafí cíkin dāži ga wūri énda dānta ši ke, tana táfiā ga kálkāšin itāče tana yīn wāka, tana čēwa : itāče, itāče ka hánkūra, ka bāni dāna :

Itāče ši kan āmsa ši kan če máta. Ki wúče gabá, dānki bābu dagá garēni. Ta kan wúče, ta kan tafí ga wóni itāče ta kan če : itāče, itāče, ka bāni dāna, da ya šā nōnōna.

Tana wāka háka kūra ta žī, ta tafó, ta če ga

máče, ki yi wāka *én žī*. Ta čē : itāče itāče ka bāni dāna !

Kūra ta čē : ha ha ! mī kinka čē ? ta čē : itāče, itāče, ka bāni dāna, wónḁa ya šā nōḁona !

Kūra ta čē, ki kōya mání wāka nán. Máče ta čē : itāče, itāče, ka bāni dāna !

Kūra ta čē : itāče, itāče, káda ka bāni dāna !

Máče ta čē, ba háka ba ; máče ta čē, ki fadī háka : itāče, itāče, ka bāni dānā. Kūra ta fadī daídaí, ta čē : itāče, itāče, ka bāni dāna, wónḁa ya šā nōḁona !

Kūra ta čē ga máče, ki tafó, ki daúki dānki. Máče ta bī kūra, ta daúki dānta, ta dāwōyā gídā. Kūra ta zámna wūri nán tana wāka tana čēwa : itāče, itāče, ka bāni dāna ; itāče, itāče ka bāni dāna. Kūrēge ya žī, ya tafó, ya čē ga kūra : dōmi kina wāka da sāfe har yánzu ? Ki tafí ki čī tūḁnki. Kūra ta čē ga kūrēge, ka rīke wākāta har *én* tafí *én* čī tūḁna, *én* dāwōyó. Ya čē da kyaú. Ya čē máta, mī kina fadī ? Ta čē mása : itāče itāče, ka bāni dāna, wónḁa ya šā nōḁona. Kūrēge ya čē : itāče, itāče, káda ka bāni dāna. Kūra ta čē mása, ba háka ba. Ya čē máta : kākā kina sō *én* fadī ?

Ta čē mása : itāče, itāče, ka bāni dāna ; šī kuá yá čē : itāče, itāče, ka bāni dāna. Ta čē, da kyaú, ka saní ; ta tafí, ta čī tūḁ, ta dāwōyó. Kānda tana dāwōyōwa kūrēge ya mánče wāka. Kūra ta záka ta čē ga kūrēge, *énna* wākāta da na fadā máka ? ya čē máta, na mánče. Ta tāši zāta kāmā-

ši; ya fāda číkin rāmi; kūra ta t̄āya wōšē. Ya dāwoyó, ya čē mاتا: na tūna; ya čē mاتا, tafó é̄n fadā máki. Ta čē mاتا, kaí! ba háka ba wākāta maidādi na bāka, ka āžē mანი ka mánčē yánzu ina čínka. Ya fāda číkin rāmi; hárío ya dāwoyó, ya čē mاتا, na tūna; ta čē mاتا fadā mანი; ya čē mاتا: baši baši; ya mika hānū; ta čē, ba háka ba; tana nēma ta kāmāši; ya fāda číkin rāmi, ba ta sāmēši ba. Ta zámna tana ráwa b̄isa ga rāmīnsa; rāmīnsa ta čika da kasa tana tamáha (čēwa) ta káššēši. Ta tafí, ta rássa wākānta. Ši ke nan, ya kārē.

40. Gōdiā da dānta da kūra.

The Mare, the Child, and the Hyena.

Akoí gōdiā ta haifi dānta ta tafí dāži da dānta. Ubāngīžīn gōdiā da dān gōdiā ya dārīmē māsū karaúrāwa. Gōdiā da dānta sunka tafí dāži sunka čī čīāwa. Kūra ta táršīesu da dēre; kūra tana šó ta kama dān dōki. Dān dōki ya yi gúdu karaúrāwa tana kūka; kūra tana gúdu ta bér dān dōki da uwāsa. Da sāfē ubāngīžīn dōki ya čē, é̄nna gōdiāta da dānta? Da sāfē ya tāši, šina bīn saú na gōdiā da dānta, ya sāmí kāfān kūra tana bīn gōdiā. Ubāngīžīn gōdiā ya tafí, ya sāmú gōdiānsa da dānsa, ya tafó gídā šina mūrna. Ši ke nán, ya kārē.

41. Magánān Sābuā.

The Saying about the Guinea-Hen.

Da fāri akayi abūbuā dúka akačē (akafadī, kō wónḁa ya yi sū ya čē) ku tāši, ku tafī. Zúnsuā dúka sunka čē : én da yīrdān Alla muna tāši. Zúnsuā dúka kōwónḁe zāši tāši šina čēwa : énda yīrdān Alla muna tāši, mu tafī. Abú dúka maifefeto sun fadī hákanán. Da sābuā zāta tāši, ta čē : kōda Alla ya yīrdā ba yīrdā ba, ina tāši én tafī ; tana tāši ta tafī, ta fādi. Alla ya čē máta na daúki mīki albérka, kē sābuā ; saí, kāfānki šina aṅfānīnki. Saí žīmūnā ban sání ba. Ši kē nan, ya kārē.

42. Magána ta budurūa da sāmārī.

The Story about the Girl and the Bachelors.

Budurūa tana da kyaú sāmārī fúdu suna da kyaú suna fadā da kaín budurūa nán. Kōwónḁe sārmāyī šina čēwa, nī zāni daúka budurūa nán, wóni šina čēwa, nī zāni duúkānta, hákanán suna fadā.

Da dēre ya yi wóni sārmāyī ya tafó ya yi magána ya čē, ina sō én daúkēki, ta čē da kyaú. Gōbe da sāfe ka sāyi kārife babá, kadán na šiga ka daúkēni. Ya čē da kyaú. Da sāfe ya yi ya tafī ya sāyi babán túkūniā, ya kāwo ya āžē. Ta yi wāyo, ta čē da wóni sārmāyī, kadán ka šiga én daúkēka, ya čē da kyaú. Ta rūde mútāné biú. Da ránā ya yi

wónčan sārmāyī ya tafó ya šíga ; wónčan sārmāyī ba šī saní ba, ya tafó, ya dūba cíkin kārife, ya ganí bakíbakí, ya súnɡumā šina tamáha budurūa tana cíkin kārife nán ; mútum da šina cíkin túkūniā šina tamáha yarīniā ta daúkēsa, ámmā ba šī saní ba nāmīžī, kāmānšī ya daúkēsa. Ya tafī cíkin dāži, ya daúka mútum cíkin túkūniā, ya tafī, ya gāmú da mútāné da suna gérđamā, sunka čē, éнна zāka kaíta ? Zāsu yi fadā. Mútumé da šina cíkin túkūniā ya čē, Kaí ! hánkūra, káda ku kášše-ni ; sunka žī mūrian Káto, sunka yés ; túkūniā ta mútu ; mútum ya fūtó ; su dúka fúdu su zámna da dāriā sunka čē : kākā zāmu yi da yarīniā nán maiwāyo ? Sunka čē, ta rūđemu dúka. Hakanán šī kẹ. Kōwóne ya káma haínyāsa. Wāyo yarīniā kẹ nan. Máčē ta fī sārīkī da wāyo. Šī kẹ nán, ya kāre.

43. Tasūnia ta makāfó.

The Story of a Blind Man.

Wóni makāfó ya tāši dagá cíkin garīnsa šina sō ya tafī ga wóni garī. Da šina táfiā ya tába sándā da kāfa, ya daúka šina táfiā šina sā sándā gabá garēsa. Kadán ya tába wūri da akoí čiāwa ya sáni ba haínyā ba, kadán ya tába wūri da bābu čiāwa ya sáni haínyā čē ; don ya sáni wūri énda mútāné su kẹ wúčewa kōyaūše čiāwa ba ta čīra ba dagá nán. Har rūa suka táršīēsa dagá cíkin dāži ;

rīgāsa dúka ta šēga, har ya išīē wūri da rūa ya kwānta kāsa; wūri na da sūrūfi énda rūa suka kwānta; ya šīga cíkin rūa, ba ši sáni ba énda zāši táfiā, ba ya īya ya yi mōsi, ko ya tafī gabā, ya zámna nán, har ga mārāēčē ya yi. Wōni yāro ya tafō dagá cíkin garī, ya gáni makāfō dagá cíkin rūa, ya čē mása: abōki, ba ka īya fíta dagá nán? Ya čē, áá, ba na īya fíta, da rūayē suka záka kāsa da ta šíka (šíka šēga) īna táfiā har na záka ga wūri nán, da yánzu, gáni, ba na īya fíta. Yāro ya čē mása, kadán ka žēfo sándāka énda ni ke, īna tafī én fīšīēka. Makāfō ya žēfa sándā énda ya ji mūriān yāro ta ke. Yāro šina zákuā garēsa sanúsanú, har ya záka énda makāfō ši ke. Ya čē makāfō: ka kāma sándā nán, har én fīšīēka (wōžē) wōšē, ya čē da kyaú, ya kāma sándā, yāro šina jānsa ya fīšīēsa wōšē. Da ya fīšīēsa wōšē makāfō ya sā mása albérka ya fī dāri. Ši ke nán, ya kārē.

44. The Story of a Saint. Dictated by Ali, a Haúsa Soldier in Her Majesty's Service, at Woolwich, June 14, 1876.

Wōli = báwān Alla.

Abín da ya sā akačēdaši wōli: Uwāsa ta mútu, dā na cíkīnta, ta mútu. Da jīki akarūfē ta haifu a cíkin rāmi cán. Ši ke nán, mútāné na zámne

suka j̄ĩ kūkan yāro : suka tāši suka daúka haúya
 suka gína rāmi suka fītásda dā. Ši ke nán, aka-
 kaíši gídān sārīkī. Da akakaíši gídān sārīkī, sārīkī
 ga čē : báwān Alla ne. Ya čē, adūba da kyaú ; én ya
 gírīmā abāi mállamī ya yi karátu, ko asāši karátu.
 Ši ke nán, da akaḡe wūrin mállamī, mállamī āḡe
 Alkorāni. Mállamī ya šíga gārin dēbo rūa, ya gá
 yāro ya daúki Alkorāni šina karátu. Ši ke nán
 Mállamī ya yi salati : En ! na ga īkon Alla !
 Yāro ya gá mállamī ya rūfē Alkorāni. Ši ke nán,
 mállamī ya čē ; Kaí ne ubāngīžina, yāro. Alla
 ne ya bāka. Ya čē, amaída yāro gídān sārīkī ; ya
 čē, én antāmbāyā, dōmi akamaída yāro, káda abī
 guzūnsa ; ya čē, Alla ya bāyēna yāro báwān Alla,
 saí ayi mása sádaka, ya yi karátu.

45. Magana turūrua.

The Story about the Ants.

Wódānsu mūtāné suka yi abín ga sārīkī, wónḡa
 ba ši sō ba : ya čē ga fadāwānsa, ku kāwo mání
 taíki biú čīkē da ṡābān házi, da ku díayēsu gabá
 ga dándālīna, don mūtāné nán su dínta kwāra da
 kwāra, da su sāsū ga cíkin taíki, don wónan ši
 sáma palasānsu, don sun gbáta mání zūčīā. Ámmā
 da dēre ya yi turūrua suka záka ga mūtāné nán,
 suka čē másu : mī ya kārīā zūčīānku ? Suka fadā
 ga turūrua fa kasa da kasa ya farú. Da munka
 zámna ga cíkin garí nán da muna bākónči, muka

yi abú wónḁa ba ši ke daídaí ga dōka ta kāsa nán, da abín da sun sá gabá garēmu, kẹ nán, sábadā palasāmu. Da turūrua ta jī háka, ta čẹ, wónan ba ši da wūyā, ku yi šira har ẹn dāwoyọ. Da hákanán ta tafí ga gídānta, ta tāda fadāwānta, suka záka ga wūrin mútāné, suka dinta kōwónẹ kwārān házi, suka sáši ga číkin taíki.

Ámmā da sáfīa ta yi, sārīkī ya kírā mútāné nán, ši támbāyẹsu ẹn sun kāwásda házi ga wūrinsa? Hákanán suka záka tāre da taíkūna; ámmā da sārīkī ya gáni sun kārẹ aíkīnsu ya fīšīẹsu dagá číkin kāsānsa, da hákanán ši kẹ suka dāwoí ga garīnsu da mūrna.

46. *Dān zúnsu da bākīn gēbẹ.*

The Child of the Bird with the Black Beak.

Dān zūnsu na bākīn gēbẹ ya tafí rīziā da sáfẹ. Mātā sunka tafó rīziā daúkān rūa sunka ɣáya ya čẹ : „Nī dān zúnsu na bākīn gēbẹ na sá mǎza gúdu na bāi mātā ɣōrọ.” Mātā sunku ži dān zúnsu na bākīn gēbẹ šina wāka (mātā) suna gúdu suka bẹr túkānẹ sunka tafí gídā sunka fadí ya mútāné sunka čẹ : Akoí dān zúnsu na bākīn gēbẹ, ya čẹ :

Nī dān zúnsu na bākīn gēbẹ

Sá mǎza gúdu,

Bai mātā ɣōrọ.—Mútāné sunka čẹ : kārīā nẹ ; ẹnna kun gáni dān zúnsu na bākīn gēbẹ sá mǎza

gúdu, bāí mātā ẗōro? Mātā sunka čē, dagá b́isan rīžīā muka gánēši. Mātā da ḿaza sunka tāfí rīžīā; mātā suna žīn ẗōro.

Dān zúnsu na bākīn gēbe ya ga mútāné, ya čē:

Nī dān zúnsu na bākīn gēbe

Sā ḿaza gúdu

Bāí mātā ẗōro. Ba ku hálbawa da kībiā, ku káššēni?

Mútāné sunka žī dān zúnsu na bākīn gēbe šina wāka, sunka gúdu sunka tafí gídā sunka fadí ga sārīkī, akoí dān zúnsu na bākīn gēbe b́isa ga rīžīā, ya sā ḿaza gúdu, ya bāí mātā ẗōro. Sārīkī ya čē, ba gáskiā ba; ba dān zúnsu na bākīn gēbe ya sā ḿaza gúdu, ya bāí mātā ẗōro. Sārīkī ya čē ga fādāwa; ku tafí rīžīā, ku ganí dān zúnsu na bākīn gēbe sā ḿaza gúdu bāí mātā ẗōro. Sunka tafó rīžīā; Dān zúnsu na bākīn gēbe ya gánēsu, ya čē: Nī dān zúnsu na bākīn gēbe sā ḿaza gúdu, bāí mātā ẗōro. ba ku halbēni da kībiā? ya támbāyēsu.

Fādāwa sunka žī dān zúnsu na bākīn gēbe šina wāka sun gúdu sun tafí wūrin sārīkī sunka čē: gáskiā, akoí dān zúnsu na bākīn gēbe ya sā ḿaza gúdu, ya bāí mātā ẗōro. Kwāna šída mútāné ba su sāmú ba rūa. Sārīkī ya čē, én tafí én ganí dān zúnsu na bākīn gēbe sā ḿaza gúdu bāí mātā ẗōro. Ya yi súrdi, ya hāwa b́isa dōki, da fādāwānsa sunka yi súrdina sunka hāwa dāwakīnsu tāre da mútānēnsu māsubūsa da māsukīdi, da māsudōkī, da

māsukībiā da māsukaṅsākalī, sunka tafī rīziā. Dān zūnsu na bākīn gěbẹ ya gánẹsu suna táfọwa, sunka tafọ sunka ẓāya. Dān zúnsu na bākīn gěbẹ ya ẹẹ : Nī dān zúnsu na bākīn gěbẹ sā mǎza gúdu bāí mǎtā ẓōro. Fādāwa sunka ẹẹ ga sārīkī, ka ẓī abú da dān zúnsu na bākīn gěbẹ ya ẹẹ ? Sārīkī ya ẹẹ, ban ẓī ba ; dān zúnsu na bākīn gěbẹ ya ẹẹ : Nī dān zúnsu na bākīn gěbẹ sā mǎza gúdu bāí mǎtā ẓōro ; ba ku hálbina da kībiā ? Sārīkī da fādāwānsa da mútāné dúka suka firgída, suka gúdu suka tafī ẹ́kín bírnī. Sārīkī ya ẹẹ : Kākā dān zúnsu na bākīn gěbẹ sā mǎza gúdu bāí mǎtā ẓōro ? Sārīkī ya zámna ẹ́kín gídānsa.

Wóni almāẓirī ya tafọ ẓina rōko mútāné ẓina nēmān sádaka.

Mútāné sunka ẹẹ da ẓi : mua, mun yi kwāna ẓída ba mu sāmí ba rūa, kana rōkọmu ? tafī ẹ́án. Almāẓirī ya ẹẹ : mī ya hána múku ẓān rūa ? Sunka ẹẹ : wóni dān zúnsu na bākīn gěbẹ sā mǎza gúdu bāí mǎtā ẓōro, ẓi nẹ ya hánamu. Almāẓirī ya ẹẹ, ẹ́nna ẓi kẹ dān zúnsu na bākīn gěbẹ ? Mǎtā sunka ẹẹ, b́isa ga rīziā.

Almāẓirī ya yi báka da kībiānsa na itāẹ da gōrānsa da kwāriānsa, ya tafī b́isa rīziā. Dān zúnsu ya gánẹẓi ẓina tafọwa, ya ga almāẓirī ya tafọ. Dān zúnsu na bākīn gěbẹ ya ẹẹ, nī dān zúnsu na bākīn gěbẹ sā mǎza gúda, bāí mǎtā ẓōro.

Kaí yāro ! ba ka hálbawa ? Almāẓirī ya hál-

bēsa, ya čē : dān zúnsu na bākīn gēbē sā maza gúdu bāí mātā tōro? Ya čē, yāro ba ka tafīwa? Yāro ya tafó. Dān zúnsu ya čē mása : ba ka yénkewa? Yāro ya yénkē dān zúnsu. Ya čē, ba ka fisgewa? Yāro ya fīge dān zúnsu. Ya čē ba ka fūra wūta? ya fūra wūta. Dān zúnsu ya čē, ba ka gássawa? Yāro ya gássa. Ya čē, ba ka fūtásuā dagá cíkin wūta? Yāro ya fūtás námān zúnsuā. Ya čē, ba ka čī? Ya čē, ba ka šān rūa? ya šān rūa; ya zámna. Yāro ya šīmā (šīmāwa = fūtawa) kādañ čīkin yāro šina múrdāsa šina čiwōnsa. Dān zúnsu ya čē mása : ba ka táfiā túdu? yāro ya tafī šina túdu. Zúnsuā da yāwa suna fūta dagá cíkin yāro; yāro ya sāmú lāfiā; ya čē mása, ba ka tafówa? yāro ya tafó. Dān zúnsu ya čē mása, ba ka šā rūa? Ya čē mása, ina šā; ya čē mása, tafī ka šā; ya tafī ya šā rūa. Ya čē mása, ba ka daúka rūa cíkin gōrānka da kwāriānka? Almāžirī ga čīka kwāriānsa da gōrānsa da rūa. Dān zúnsu ya čē, ba ka táfiā gidā? Almāžirī ya čē, ina táfiā; almāžirī ya tāši táfiā da gōrānsa da kwāriānsa da rūa da kāín dān zúnsuā da ši kē mása magána. Almāžirī ya tafī gidā da rūa. Mútāné sun ganí sunka čē, éнна ka sāmú rūa? Ya čē, dagá rīžiā na sāmú rūa. Sunka čē, ka saida múna rūānka, ka taída rá'mu. Ya čē, náwa kuna sāye? Ga bāyi īširin mum bāka, doñ rūa na cíkin kwāriā. Almāžirī ya čē, ya yi kyaú, ku bāni sunka bāši bāyi īširin.

*Ya wúče ya tafí gídān sārīkī. Fādāwa sunka
 če, éna ka sāmú rúa? Ya če másu dagá rīžīā.
 Sārīkī ya če, yāka, almāžirī; ya tafó wūrin sārīkī.
 Sārīkī ya če, īna sō ka saida mání rūānka na číkin
 gōrānka; almāžirī ya če, náwa kana sāye? Sārīkī
 ya če, īna bāka bāyi dārī. Almāžirī ya če, da
 kyaú. Sārīkī ya bāsi bāyi dārī. Sārīkī ya támbā-
 yēsa, kākā ka sāmú rúa? ya če, na tafí rīžīā, na
 sāmí dān zúnsu na bākīn gēbē šina mīni wāka, ya
 če, én káššēši, na káššēši, na čīši, na daúka kā'nsa
 da rúa, na tafó da kái na dān zúnsu na bākīn gēbē.
 Kānsa, gaši šina magána dúka. Ka ganí kānsa?
 Gaskiā īna fadā máka. Kānsa dūba ka ganí, da
 báki, da jā, da fārī, dúka žīkīnsa. Dān zunsu na
 bākīn gēbē ba žīkīnsa ba ši ke magána. Kānsa ši
 ke magána da yāwa. Sārīkī ya če, almāžirī, ka
 hánkūra, ka bāni kā'n dān zúnsu, ya bāsi. Almā-
 žirī ya tafí gídā da bāyīnsa dārí, da sārīkī ya
 bāsi, ya sāmú sábadā kān rúa da bāyi īširin ya
 tafí. Kārewan tāsūniā. Kunkurus kāndambāria
 ém ba doñ gísso ha, da na yi kārīā da yāwa. Da
 sārīkī da almāžirī suka yi abūta. Ši ke nan ya
 kārē. Gōbē da sāfē, én na tāši én sāmú taíkin
 kúrdi da ga bāyā dākīna.*

47. *Tasúniā ta túmfāfiā.*

The Story of the Boy, his Farm, and the Pumpkins.

Akoí máče da mīžīnta sun haifu dā nafārī ; sunka haifu wōni dā suka haifu dīā fúdu. Sunka kī dān fārī ya tafī dāži. Ya gāmú da wōni mútum, babá mútum (mútamé Alla), ya tafī dāži. Da dān fārī da babá mútum sunka tafī cíkin dāži da nēsa babá mútum ya čē mása, kākā ka tafī dāži? Ya čē : uwāta da ubāna da kānuāna sunka kīni na šīga dāži. Babá mútum ya čē mása, zámna wūri nan cíkin dāži nán. Ya čē mása, mī zāni sāmú, kadán dāmanā ta tafó mī zāni čē? Babá mútum ya bāši diān túmfāfiā ya čē mása : ka yi gōna cíkin dāži nán ; én dāmanā ta tafó ka šípka diān túmfāfiā nán. Ya čē mása da kyaú. Sámasáma dāmanā ta tafó, ya šípka diān túmfāfiā ; túmfāfiā ta fútó, ya čē, abín da Alla ya bāni kē nán. Ya čē, ya yi kyaú. Ya zámna šina gérta túmfāfiā ta gírīmā, ta yi diā mainyamainya. Yāro ya čē : ém pássa diān túmfāfiā én ganí abú da kē čikīnta ; ya pássa ya sāmú kúrdi ; ya yi rāwa ya yi rāwa da mūrna maidādi ; ya zámna ; túmfāfiā ta nīna ; ya yi rāmi fúdu māsutāwọ ; ya kārīe túmfāfiā dúka, saí ya béri daíá daíá. Kōwōnē ya pássa saí kúrdi ši kē sāmú, šina zūbawa cíkin rāmi šina mūrna

šina dāriā na žīn dādi; ya pássa túmfāfiā dúka saí kúrdi saí kúrdi ši kẹ sāmú. Ya čēka rāmi fúdu da kúrdi bámda (wódānsu) wódānda da ya bẹri wōšẹ.

Ya tafí garí wūrīn uwāsa da ubānsa, da kānuānsa, ya čẹ: ku tafó mu tafí gōnāta! Sunka čẹ, tafí čán; wānẹ ya bāka gōnā? Ya čẹ, ku hañkūra, mu tafí gōnāta. Sunka čẹ, tafí, ba mu sōnka ba da kaí da gōnānta; mu kīku. Ya tafí gōnānsa číkin dāži. Kwāna fúdu ya zámna; ya tafó číkin garí, ya čẹ, ku tafó mu tafí číkin gōnāta. Ubānsa da uwānsa sunka čẹ, mun kī. Ya tafí wūrīn kānuānsa ya čẹ músu: ku tafó, mu tafí gōnāta. Sunka čẹ, mun kī. Īāyāmu sun kīa, mu muna táfiā? mun kīka.

Ya tafí wūrīn makoptānsu (makoptan iāyānsu) ya čẹ garěsu, ku tafó mu tafí gōnāta. Sunka čẹ uwāka da ubānka da kānuānka sun kīka, mu muna táfiā gōnānka? Mútāné sunka čẹ músu, ku tafí ku ganí gōnānsa, sunka čẹ, da kyaú. Ya čẹ músu, ku daúki kwāriā da sámfōnku, da kẹ da mīžīnki ku tafó ku bīni. Sunka tāši sunka tafí gōnānsa. Ya čẹ másu: gōnāta kẹ nán. Sunka čẹ, gōnāka dúka túmfāfiā? Ya čẹ músa, ī, sunka zámna číkin énuān itāčẹ, ya čẹ ga nāmīžī: aíkẹ mātānka ta tafí ta kāwọ dān túmfāfiā maída gírīmā.

Nāmīžī ya aíkẹ mātānsa, ya čẹ máta, ki tafí, ki kāwọ dān túmfāfiā; ta tafó číkin gōnā, da cīrọ dān

túmfāfiā ta kāwọ ta aúta, ya čē músu, ku pássa dān túmfāfiā ; sunka pássa sunka sāmú kúrdi īširin, sunka yi wasósó. Suka kāwọ wóta dān túmfāfiā, sunka pássa sunka sāmú kúrdi tālátin. Dān fāri ya čē músu, ku čēka kwāriānku da sámfonku da kúrdi. Sunka kāwọ dān túmfāfiā da yāwa ; én sun pássa su sái kúrdi dayāwa. Sunka čēka sámfó da kúrdi har sunka gāži, sunka tafí gídā da kúrdi dayāwa. Sunka nūna da ubānsa da uwānsu da kānuānsa sunka ganí kúrdi da yāwa farīfet. Sunka čē, éнна gōnānsa, énda ši ke mu tafí? Sunka čē músu, gōnānsa číkin dāži da nēsa. Uwānsa da ubānsa da kānuānsa sunka tafí dāži suna nēmānsa har sunka gāži, ba su sāmú ba gōnānsa, sunka tafó gídā, sunka ganí kúrdi wūrin makoptānsu suna čēwa : da mun saní da ya kírāyēmu da mun tafí. Mútāné sunka čē músu ku ne, kun kī ; ya kírāyēku, kun rēnāši, ya tafí dāži. Alla šina sōnsa, ya bāši kúrdi da yāwa. Sunka čē, ba ku iyawa ku kaímu énda ši ke? Sunka čē, ba mu iya ba, ba mu saní ba énda ši ke.

Dān fāri da kwānaki gōmā sun yi, ya tafí ga garí. Uwānsa da ubānsa sunka gánēši, sunka táriēši suna gúdu, ya tafó. Sunka támbāyēsa : mu biú zāmu táfiā gōnānka? Ya čē, na kírāyēku kun kī. Sunka čē, ka hánkūra, ka kaímu ga gōnānka ; ya čē músu, na kī ; na kírāyēku kun kī, nī kuā na kī, ba ku táfiā tāre da nī. Dān fāri ya

čẹ mūsu, kun ganí makoptānku sun kāwọ kúrdi kuna sọ ku bīni mu tafí gōnā. Ya čẹ na kī; ya tafí gōnānsa, ba su gánēši ba. Dān túmfāfiā da ya bẹri dúka ya kārīā, ya zūba cíkin rāmi, ya zámna, ya gérta gōnānsa, ya čī kúrdīnsa, ya zámna. Ši ke nán, ya kārẹ.

Kunkurus kán kúsa, ém ba don ọ́sso ba da na yi kārīā da yāwa. Gọbe da sáfẹ én sāmí taíkin kúrdi da yāwa.

Tasūniā ke nan da kārīā da yāwa.

48. *Dān čīākọ da lāyān kámzọ.*

The Child of the Hen with the Charm of the Crust.

Dān čīākọ da lāyān kámzọ zāši táfiā, ya bīa bāšin ubānsa. Dān čīākọ da lāyān kámzọ ya yi žīka da kumá, ya tafí cíkin dāži šina táfowa šina táfowa cíkin dāži ya gāmú da musūru, ya čẹ, dān čīākọ da lāyān kámzọ énnā zāka? Zāni ém bīa bāšin ubāna. Musūru ya wúče kādañ, ya čẹ, dān čīākọ da lāyān kámzọ, ém bīka? Yā-ka, tafó, ka bīni. Ya tafó; ya saínya musūru cíkin žīka na kumá, ya tafí da ši. Ya tafí gabá ya gāmú da zāki ya čẹ: dān čīākọ da lāyān kámzọ énnā zāka? Zāni ém bīa bāšin ubāna. Zāki ya čẹ, ém bīka? Ya čẹ, ī, bīni. Zāki ya tafó ya šiga žīkan kumá. Dān čīākọ da lāyān kámzọ ya tafí, da šina táfiā ya gāmú da kūra. Kūra ta čẹ, dān čīākọ da lāyān kámzọ, énnā zāka? Zāni ém bīa bāšin ubāna.

Kūra ta čē, ém bīka? Ya čē tafó; ta tafó, ta šīga číkin žīka na kumá. Ya tafí, ya gāmú da híska. Híska yā čē, dān čīākọ da lāyān kámzọ, éнна zāka? Ya čē, zāni ém bīa bāšín ubāna. Híska ya čē, ém bīka? Ya čē, bīni. Híska ya tafó ya šīga žīkan kumá. Ya tafí ya gāmú da gūlbi. Gūlbi ya čē, dān čīākọ da lāyān kámzọ, éнна zāka? Zāni ém bīa bāšín ubāna; gūlbi ya čē, ém bīka? Ya čē, tafó; ya šīga číkin žīkan kumá. Ya tafí gabá, ya gāmú da zūmuā. Zūmuā ta čē: dān čīākọ da lāyān kámzọ, éнна zāka. Zāni ém bīa bāšín ubāna. Zūmuā ta čē, ém bīka? Ya čē bīni. Zūmuā ta tafó ta šīga žīkan kumá. Ya tafí ya gāmú da gíwa. Gíwa ta čē, dān čīākọ da lāyān kámzọ, éнна zāka? Zāni ém bīa bāšín ubāna. Gíwa ta čē, ém bīka? Ya čē, bīni. Gíwa ta tafó, ta šīga žīkan kumá. Ya tafí gabá ya gāmú da dāmisā. Dāmisā ta čē, dān čīākọ da lāyān kámzọ, éнна zāka? Zāni ém bīa bāšín ubāna. Dāmisā ta čē, ém bīka? Ya čē, bīni. Ta tafó, ta šīga žīkan kumá.

Ya tafí ya gāmú da haínya ta zūa garí. Ya tafí garí da dēre šina kūka. Mútāné sunka čē, dān čīākọ nán ne. Wóni šina čēwa ga wóni, én ka sāši akūrīkē kāži? Ya čē: musūru fitó ga ránānka. Musūru ya fitó, ya cī kāži dúka, ya gúdu. Da sāfe maigídā ya tafó, ya būdu akūrīkīn kāži bābu kāži dagá nan saí dān čīākọ da lāyān kámzọ ya fitó ši daía, kāži dúka bābu. Maigídā ya čē, ku ganí dān

čīākọ da māsīfa, kāžīna dúka bābu ; ban sáni ba enda sun tafí. Mútāné sunka čē : sāsī číkin tūmāki da āwāki su takīēši ya mútu ya zámna. Dēre ya yi ya čē : kūra, fíta ga ránānki ! Kūra ta fúto, ta čī āwāki da tūmāki dúka. Da sāfe maigídā ya tāši ya gáni āwāki da tūmāki dúka bābu. Ya čē, ku ganí dān čīākọ da māsīfa ? mútāné sun ganí bābu āwāki da tūmāki sunka čē, ku sāsī gārīkēn šānu su takīēši ya mútu.

Dēre ya yi dān čīākọ da lāyān kámzọ ya čē : zāki da dāmisā ku fúto ga ránānku ! Sunka fútó sunka čī šānu dúka. Maigídā ya tāši ya gáni šānu bābu. Ya čē, ku ganí dān čīākọ da māsīfa ? Mútāné sunka tafó sun ganí šānu bābu. Maigídā ya čē, ku kāwọ sándūnā akáššēši. Mútāné sunka fúto da sándūnā zā-akáššēwa. Dān čīākọ ya čē : zūmuā da dāmisā ku fúto ga ránānku ! Sunka fúto zūmuā da dāmisā suna fadā da mútāné. Mútāné dúka sun gúdu, saí dān čīākọ da lāyān kámzọ ya fúto šina kūka. Mútāné sunka čē : ku rūfēši da čiāwa da yāwa, asā wūta akaššēši ; aṅkarūfēši da čiāwa asā wūta akáššēši, ya čē : híska fúto ga ránānka ! Híska ya fúto ya daúkē čiāwa dúka. Saí dān čīākọ da lāyān kámzọ šina kūka. Mútāné sunka tāru, sunka čē : Akāwọ itāče, arūfēši, asāwūta akáššēši. Aṅkakāwọ itāče, aṅkarūfēši da itāče, aṅkāwo wūta. Mútāné sunka tafí suna nēma wūta ; sunka sāmú wūta suka kāwọ, sunka sā ; wūta tana čī. Ya čē :

gūlbi da zūmuā ku fúto ga ránānku! Gūlbi da zāmuā sunka fúto; gūlbi ya káššēšē wūta dúka; zūmuā ta fúto tana fadā da mūtāné. Mūtāné sun gúdu; sai dān čīākọ da lāyān kámzọ šī daía šina táfiā.

Mūtāné sunka čē: dādaí ba mu ganí ba dān čīākọ da māsīfa da yāwa. Ya kāwọ zūmuā, ya kāwọ kūra, ya kāwọ zāki, ya kāwọ dāmisā, ya kāwọ hiska, ya kāwọ gūlbi; gýwa ta fúto, ta kārīā gídā dúka.

Kunkurus dān-tāmbāriā, ém ba doñ gísso ba da na yi kārīā da yāwa. Šī ke nan, ya kārẹ sai wóni ba wónan ba.

49. *Tasūniā. Magánān čāčā. (Ko ĵāĵā.)*

The Story about the Gamblers.

Mūtāné biú suna yīn čāčā daía ya čē, kadán na čīka ka bāni kúrdī dārī, daía ya čē, kadán na čīka ka bāni kúrdī kámadā ka fadā mání, ya čē da kyaú. Suna yīn čāčā daía ya čī daía. Hárīo sunka kómo suna yi, daía ya káššẹ daía. Da suka yi čāčā nán mútum daía ya daúki bāši dūbu bial na kúrdī, daía šī kuá ya daúki dūbu biál kāmā na wónčán. Sunka čē, kadán mun haífẹ dīāmu, dānka šī tafó cíkin gídāna, šī aúna kúrdī, kadañ dā nāmīžī nẹ zāka nán šī čīka da kúrdī, kadán máčẹ ba iya čīka. Su dúka sunka čē da kyaú. Mútum daía šina haífua iyalīnsa dúka nāmīžī; mútum daía šina haífua dúka saí budurāí.

Da šīēkāra ya yi, mútum wónčan ya aíkō dānsa. Dānsa ya tafó, ya čē ga mútum, na záka ka biā bāšin ubāna. Zōfo mútum ya čē, da kyaú. Sunka tafī číkin gídān kúrdi sunka bāyēs ga yāro (ko sārmāyī) mūdu (ko zāka) šina aúna, ya kārē, ya yi lābdu rākūmā da kúrdi,—rākūmā gōmā ša biú saí kāyān kúrdi.—Yāro ya gaída mútum, ya čē, zāni táfiā garīmu ; ya čē mása da kyaú. Yāro ya tafī ya čē ga ubānsa : ka aíkēní, na tafī, na dāwoyó. Ubānsa sārīkī nē ; wónčan mútum šī kuá sārīkī nē, su dúka biú sārākūnā.

Wónan mútum ya čē ga dīāsa babá da kē číkin gídā, ya čē máta : ba nī da yāro, saí kē čē dāna ; ya čē máta, īna sō én aíkēki ga wóni garī, ki tafī ki kāwō kúrdīna ; ta čē da kyaú. Šina da dōki tatátin číkin gídānsa, ya čē máta, ki tafī ki káma dōki daía, wóna kina sō, ki hāwa, ta čē da kyaú. Ta tafī ta yi šīri. Ta záka ta šīga číkin gídān daúāki, ta támbāyā dōki daía ta čē mása : kana īya kaínī ? ya čē máta, īna īya kaíki, ba na īya kāwōki ba. Ta wúče ta tafī ga wóni dōki, ta čē, kana īya kaínī ka kāwōnī ? Ya čē máta, īna kaíki, ba na īya ba kāwōki. Ta támbāyā dauāki dúka sunka čē, muna īya kaíki, ba mu īya kāwōki ba. Ta tafī ta támbāyē wóni gāšīērēn dōki ; ya čē máta īna īya kaíki én kāwōki ; ta čē da kyaú. Suka dārīmē súrdi ga bīsa garēsa. Ta tafī ta káma rākūmā gōmā ša fúdu ; ta čē ga ubānta, zāni

táfiā wūrīn da aíkēni, ya čē da kyaú, ki tafí ki dāwoyó láfiā.

Ta hāwa b́isa dōki. Tana da Kyañwa. Kyáñwāta ta čē máta, nī ma īna táfiā tāre da kē. Ta čē, da kyaú. Da daúki Kyáñwāta b́isa ga dōki suna tāfiā.

Da sun yi kúsa ga garí kyāñwā ta čē máta : kadán kin íssa garí nan kin yi magána kámān mūriān mīžī, ba kámān mūriān máče ba. Ta čē da kyaú. Suka kētāre gūlbi, suka tafí číkin gídān sārīkī. Ta gaídā sārīkī, ta čē mása : na tafó, ka biā bāšin ubāna ; ya čē da kyaú. Ya čē, ku kaí sārmāyī nán číkin wóni gídā maikyaú. Fādāwan sārīkī sunka kāwōši číkin gídā maíkyaú sunka āžēši sunka tafí sunka aikē sōfin mūtāné sunka čē, ku tafí ku yi magána da ši ; kadán mūriānsa kāmā na máče, ku tafó, ku fadā mání ; kadán mūriānsa kámān nāmīžī ku tafó, ku fadā mání, sunka čē da kyaú.

Sunka tafí gídān bākọ, da sunka tafí sunka gaíšiēši. Da sunka gaíšiēši sunka yi zánče da īta, ba su saní ba máče, suna tamáha nāmīžī ne. Da suna yin magána sunka kāre sunka tafí ga gídān sārīkī. Sunka čē, wónan mūriānsa kāmā na máče, wódānsu sunka čē, wónan mūriānsa nāmīžī. Su dúka ba su saní ba nāmīžī kọ máče.

Ga wóta ránā sunka čē, bākọ nán ba ši tafówa ši tafí wónka ? Sunka čē : muna táfiā mu támbā-yēsa. Sunka tafó suka gaíšiēsa, ya kárba gaísu-

ānsu, sunka čē māsā, ka tafó, mu tafí wōnka, ya čē da kyaú. Da sunka tafí číkin gūlbi, ya fūtásda rīgūnānsa sunka šíga suna wōnka. Da sunka kārē wōnka sunka fító, mūtāné sunka čē, O! nāmīžī ne ; ya sā rīgānsa ya tafí gídānsa. Sunka tafí sunka fadí ga sārīkī sunka čē, nāmīžī ne. Ya čē da kyaú.

Da garí ya wāyē sunka kírāwōši ; ya tafó, sunka bāši zāka sunka šíga číkin gídān kúrdi šína aúna kúrdi har kúrdi sunka kārē. Suka kāwọ dagá wóni gídā šína aúna ya kārē ; ya yi lābdu rākū-mānsa gōma ša fúdu dúka da kúrdi āzūrfa. Ya čē ga sārīkī, zānī táfiā ga ubāna, ya čē da kyaú. Sunka yi māsā rākīa sunka kētārē gūlbi ; sārīkī šína dawōyowa ga gídā, ta čē, kaí ! ka ṭāya, ta tāda mūriānta ta čē, ka žī, nī máče čē ba nāmīžī ba. Sārīnkī ya čē, O ! šína žīn haūši. Ya čē, kun čē mání nāmīžī ne, gá, ta máče, ta tafí da kúrdīna dúka, ta čīka zāka kwaraí. Sārīkī ya dāwoyó gídā ; īta ta tafí da dūkiānta ta tafó ga ubānta, ta čē, ubā, na tafí ga wūrin da ka aíkēni na dāwoyó, ya čē da kyaú. Sunka zūbē kúrdi dúka ga číkin gídā. Ya čē, kē diātā kwarāí čē. Sunka zámna da kúrdīnsu suna yīn abín da suka sọ.

Da sunka zámna wāta biú sārīkī wónčán ya aíkō maaíkī, ya čē, kādán ka tafí ga ubān yarīniā nán ka čē māsā : Sārīkī ya aíkōnī ya čē šína sōn diāka ga ámrē ; ya čē da kyaú ; ya yi šīri ya tafó ga wūrin sārīkī, ya čē māsā : Sārīkī ! Alla ši

dāde da rā'nka? Sārīkī ya aíkōni ya čē mání
 šina sōn dāka ya yi ámrē da īta; ya čē mása da
 kyaú. Sārīkī ya támbāyā dīasa, ya čē, kina sō ki
 yi árimēnsa? Ta čē, īna sō. Ya čē ga maaíkī
 dīata ta čē tana sō; ka yi árimēnta, kámadā sōta.
 Maaíkī ya tafī ya fadī ga sārīkī. Sārīkī ya čē da
 kyaú. Ya čē kúrdi nawá īna bāši? Ya čē mása,
 ba šī fadā mání ba, saí ka támbāyēsa da kánka.
 Ya čē mása, ka tafī ka támbāyēsa hário: kúrdi
 nawá zāni bāši? Ya čē da kyaú. Ya tafō ga wūrin
 sārīkī, ya čē mása: sārīkī ya fadā mání ya čē
 kúrdi nawá zāsi bāka? Ya čē kúrdi zāba dūbu šída
 da bāyi talátin; ya čē da kyaú. Ya dāwoí ga
 wūrin sārīkī ya čē mása: Sārīkī ya fadā mání,
 ka bāši kúrdi zāba dūbu šída da bāyi talátin; ya
 čē da kyaú. Ya daúka bāyi talátin da kúrdi dūbu
 šída, ya čē ga maaíkīnsa, gásu, ka kaísu gārēsa;
 ya čē da kyaú. Ya daúka ya kaísu ga sārīkī
 Sālimānu, sūnānsa ke nán. Sārīkī Sālimānu ya
 čē mása, ka daúka mātāsa ka kaí mása. Suka
 daúkēta bīsa dōki suka kāwōta ga wūrin sārīkī.
 Sārīkī ya čē másu: káda ku sāta číkin gídāna, ku
 āžēta číkin wóni gídā. Suka kaíta suka sāta číkin
 wóni dāki bābu kyaú. Da suka āžēta sārīkī ya
 aíkō wóni bāwa ya sámma mīžīnta, ta zámna nán
 da kāyāyēkēnta.

Ta zámna wāta fúdu, sārīkī ba šī kíráyēta ba,
 ba šī kúlla da īta ba. Da ta zámna ba ta saní ba

abín da zāta yi. Ta tāši da dēre, ta tafí ga wūrīn mātān sārīkī, ta čē, kina bērnī én kwāna da mīžīn-ki? Ta čē, ī. Ta támbāyēta ta čē máta : ki góda mání wūrī énda kina āžē gōra, da ki góda mání wūrī énda kina āžē zūmuā da tāba da šuger ; ta čē da kyaú ; ta góda máta dúka, da tana yīn magāna kāmān mātān sārīkī, ta čē, ki tafí číkin gídāna. Kadán zakāra ya čīera ki tafó ki šíga číkin gídānki, da nī én tafí gídāna, ta čē da kyaú.

Da dēre ya yi sārīkī ya kwānta da īta, ba šī saní ba wónčan bāwa ya yi kwānče da mātān sārīkī. Da dēre zakāra ya yi čīera ta tāši sanú, ta fíta ; mātā wóčan īta kuá ta tafó ta šíga číkin gídānta, suna yīn háka har wāta daía. Yarīniā ta daúka číkin sārīkī ; mātā čán kuá ta daúka číkin bāwa. Su dúka suka zámna číkin gídānsu. Da wātāni sun číka yarīniā ta haifu dā nāmīžī, mātā wóčan ta haifu dānta. Da akayi šēkāra biál yāra sun fāra táfiā. Sāo daía mūtāné sun tāru ; dān yarīniā šina táfiā, ya rātāya tákōbīnsa da falādarā ; dān mātā čán kuá ya fitó kāmān dān bāwa. Kadán mūtāné sun gánēsa suna čēwa : wónan dān bāwa ne, ba dān sārīkī ne ; kadán sun ganí dān yarīniā suna čēwa, wónan dān sārīkī ne.

Sāo daía dān sārīkī da dān bāwa suna yīn wórīgī suka fāra fadā číkin dāndalin sārīkī. Da sunka ganí dān yarīniā suka čē : wónan dān sārīkī ne ! Suka čē wónčan šī uwāsa tana dagá číkin gídān

sārīkī, kākā fúskānsa kāmān bāwa ? Mútāné sunka tārū, sārīkī yā fitó, suka čē : wónan dānka ne ? Ya čē, ī, fúskā kāmān tāwa ; ámmā ban saní ba éнна uwāsa. Sārīkī ya čē, ku támbāyēsa, éнна uwāsa ? Suka támbāyēsa éнна uwāsa ta kẹ ; ya kaísu čán. Da ya kaísu suka kírāwọ uwāsa ga wūrīn sārīkī. Sārīkī ya čē, wónan dānki ne ? Ta čē dāna ne, ya čē, ki tafó, ki zámna číkin gídāna, ki zámna mātāta. Ta čē da kyaú. Ta daúka kāyānta dúka ta tafó ta šíga číkin gídān sārīkī ta sámma mātāsa. Ši kẹ nán, ya kāre. Ko sārīkī ba ši fī máče da wāyo.

50. *Tasūniān kānuā da kānēnta da māsīfānsa.*

The Story of the Sister and her mischievous Brother.

Akoí kānuā da kānēnta. Da ubānta ya saní mútuā tana tafówa ya čē : kōmīne kānēnki šina sọ ki bāši, da ubānsu ya mútu. Da uwāsu zāta mútuā ta čē : kōmīne kānēnki šina sọ ki bāši ; ta čē da kyaú. Uwā ta mútu. Samásamá kānēnta ya yi kūka. Yāsa ta čē mása : mī kana kūka ? Ya čē, īna sọ bāyīmu dúka ambérsu su tafí. Yāsa ta čē mása : wónan ba ka yi ba ; ka béri bāyi su tafí mu sámma tālakā. Ya čē máta, mīnēne nán da babá suka čē miki ? Ta čē mása, tafí, ka yi abín da ka sọ. Ya tafí, ya čē ga bāyi, ku tafí, na bérku dā, sunka tafí.

Samásamá kănē ya yi kūka ; yāsa ta čē : mī ya sāmēka kana yīn kūka ? Ya čē, īna sō én kōnē žaúrin šānu da šānu dúka. Yāsa ta čē, ba ka yi ba. Ya čē, mīnēne nán da babá suka fadā miki ? Ta čē mása, tafī, ka yi abín da ka sō. Ya tafī, ya sā wūta ga žaúri, wūta ta káma ta čē žaúri da šānu ; ya tafī ya zámna.

Samásamá ya yi kūka ; yāsa ta čē, mī kana sō ? Ya čē máta, īna sō én kōnē házīmu. Ta čē masa, ka kōnē házīmu mī zāmu čē ? Ya čē máta, mīnēne nán da babá suka čē miki ? Ta čē mása, tafī, ka yi abín da ka sō. Ta sáče házi ta gbōye. Ya tafī, ya sā wūta ya kōnē házi, ya záka, ya zámna. Yāsa tana káowa házi tana yīn tūo suna čē.

Sāo daía ya daúki tōka ya dārīmē číkin zānta, ba ta saní ba abú da kănēnta ya yi máta. Ta tāši da sāfe tana táfiā tōka tana zūba dagá báyānta har wūri énda ta gbōye házi. Ta daúki házi ta tafó, ta yi tūo sunka čē. Yāsa ta tāši, kănēnta ya bī haínyānta har bākīn rāmī, ya dāwoyó gídā.

Samásamá ya yi kūka ; yāsa ta čē mása ; mī kana sō ? Ya čē máta, īna sō házi da kika gbōye én kōnēši.

Ta čē mása, kadán ka kōnē mī zāmu čē ? Ka bérmu tālakā ; ka bér báyi sun tafī, ka kōnē šānu, ka bérmu tālakāwa ; ta čē mása : wónan ba ka yi. Ya čē máta : mīnēne nán da babá suka fadā miki ? Ta čē mása, tafī, ka yi abín da ka sō ; ya daúki wūta ya tafī ya kōnē házi ya tafó ya zámna.

Samásamá ya yi kūka. Yāsa ta čē mása, mī kana sō? ya čē máta, īna sō én sāyēsda gídāmu. Ta čē mása, wónan ba ka yi ba. Ka kōnē házi ka bérmu tálakā, kana sō mu yi nōma, kana sō ka sāyēsda gídā? ka bérni ina rōkọ wūrin mūtāné? Ya čē máta, mīnēne nán da babá suka fadā miki? Ta čē mása, tafí, ka yi abín da ka sō. Ya tafí ya kāwọ mūtāné suka sāyi gídā. Ta čē mása, ba nī īya zámna číkin garí nan. Yāsa ta tāši, ta káma kānēnta, ta fíta ta tafí wóni garí, ta béri kānēnta, ta tafí nōma da mūtāné.

Ya tāra yāra ya čē músu, mu yi wórīgīn túrumī. Ya šíga číkin túrumī; sun daúka tabāriā zāsu káššēši da tabāriā; ya tumá ya fúto wōšẹ ya káma daíānsu yaná sá číkin túrumī, ya pássa kā'nsa da tabāriā ya pássa kān yāro, ya fútás wōšẹ, ya žā ya āžẹ ga kōfān dākīnsu, kúsa da dākīnsu, ya tafó, ya šíga číkin túrumī, zāsu dákaši, ya tumá, ya fító wōšẹ ya káma daía, yaná sá číkin túrumī, ya pássa mása kaí, ya káššēši; ya fútás wōšẹ ya kaí, ya āžẹ ga kōfan dākīnsa; ya āžẹ yāra dúka, ya pálpašẹ másu kaí, ya káššēsu; ya žāsu, ya āžẹ dúka ga kōfān dākīnsu. Yāsa da ta saní kānēnta hāllīnsa bābu kyaú ta čẹ ga mūtāné zāni číkin garí; mūtāné sunka čẹ, mī zāki yi yánzu kadán kin tafí gídā? Ta tafí gídā, ta ganí kānēnta, ya pálpašẹ kān dīā mūtāné, ta čẹ mása, mī ka yi? Ya čẹ máta: ban yi kōmī ba. Ta káma kānēnta tana gúdu číkin

dāži. Babān zúnzuā ta tafó, ta čē mūsu, ina sō én daúkēku bīsa. Ta čē máta, ki daúkēmu bīsa? Ta daúkēsu tana táfiā da su, zúnzuā ta gāži ta āžēsu bīsa itāče. Mútāné sunka tafó číkin garí sunka ganí dānsu dúka ampálpasē musú kaí su mútu sunka haúa daúāki suna sūkuā suna nēmānsu har sunka gāži, ba su sāmēsu ba. Yāro šina dūka, ya ganí gūzun zúnzuā šina da jā. Yāro ya fútásda wūka, ya čē, ina sō én sōkē gūzun zúnzuā nán. Yāsa ta čē mása, kadán ka sōkēsa šī tāši, šī bērmu bīsa itāče. Kānēnta ya čē, ina sūka zúnzuā nán; ya sōkē; zúnzuā ta tāši ta bērsu bīsa ga itāče. Yāro ya yi rūa da yāwa suna zákuā; itāče dúka rūa su kúsa hādiēsu. Mútāné sunka kāwọ žirīgī sunka šíga číkin rūa sunka fūšīēsu, sunkā tafí gídān zōfuā, ta čē mūsu, dagá énna kunka tafó? Sunka čē máta, dagá wóni garí muka tafó; ta čē mūsu, číkin garí nan ba ku sáni kōwa? Suka čē máta, ba mu saní ba. Ta yi tūọ, sunka čī ta čē māsú: kadán mārāēče ya yi, akoi Dódọ. Yāro ya tāra dūši, ya sā wūta. Mútāné dúka sun žī tōro, sun dārīmē kōfa sun yi bērci.

Dódọ šina kūka číkin garí har ya tafó wūrin yāro šina sō šī čī yāro; yāro ya daúki dūši da wūta ya yi jā, ya žēfa ga žīkīn Dódọ. Dódọ šina hādiē dūši da wūta. Dódọ dūši da wūta ya yi jā, ya kōnē mása zūciā, ya mútu číkin garí. Yāro ya

fūta tākālmīn Dōdo dagá číkin kāfānsa, ya āžē ya tafī ya yi bérčē.

Da sāfē mūtāné sunka tāši sunka ganí Dōdo ya mūtu, sunka čē, wānēne ya kášše Dōdo? Sunka čē, ba mu saní ba. Sārīkī ya čē, kōwōne ya kášše Dōdo nán ina bāši dīāta da šāšin garī. Mūtāné dúka sun sa tākālmāsu číkin kāfānsa ba daídaí ba. Wónan ya tafó ya sā ga yārōnsa tākālmī ba daídaí ba. Mūtāné sunka čē, akoí gídān zōfuā nún da bāki biú ku kírāwosu, su tafó. Akakírāwosu sunka tafó. Yāro da ya kášše Dōdo ya sā tākālmī číkin kāfānsa ya čē, nī na kášše Dōdo. Sārīkī ya čē, na bāka dīāta da šāšin garī. Sārīkī ya bāši dīānsa, ya yi ārīmē da īta; ya bāši šāšin garī. Yāsa ta zámna gídān sārīkī tana yīn aíkī tana čē ga číkīnta. Ši kē nán, ya kārē.

Kunkurus kā'n kúsu; em ba doñ gísso ba, da na yi kārīā da yāwa; gōbē da sāfē kadán na tāši dagá kwāna, en sāmú taíkin kúrdi čīkē, da kúrdi ga bāyān dākina.

51. *Tasūniā ta mātā biú, da kīšiā da Sārākuā da diānsu biu, da na mūtumē da ya gérta mūtāné.*

The Story of the Two Women, their Daughters,
and the Man who could repair People.

Akoí mātā biú da kīšiā da sārākuā, mīžīnsu daia. Suna da dīā biú; kōwōčē máčē tana da

dīā. Dīā ta wóni máče tana da kyaú, ta wóni máče dīānta bābu kyaú. Tana žin haūši dīā wóni tana da kyaú, tāta bābu kyaú. Ta čē ga dīā wóčan máče (kīšiā ta čē ga dīā) hāwa bīsa dāki ki jīro kābiēwa. (Dīā uwāta bābu gídā, ta tafī wóni gídā). Dīāta ta hāwa bīsa dāki ta jīro kābiēwa ; ta hāwa bīsa dāki ta fādo ta kārīē. Kīšiā ta yi mūrna diān mūtāné ta kārīē. Uwāta ta záka ta gáni, ta támbāyēta ta čē, mīnē ya kārīē ki? Ta būde bākīnta ta čē: Kīšiāki ta čē, én hāwa bīsa dāki, én jīro kābiēwa, ta čē da kyaú, ta hāwa bīsa dāki, ta jīro kabiēwa, ta fādī, ta kārīē. Uwāta ta yi fadā da kīšiānta har ta gāži.

Ta ži labāri akoí mūtum šina kīra mūtāné šina gérta mūtāné. Ta čē, ina tafī da dīāta ši gérta mīni; ta kāma dīānta, ta tafī číkin garī. Ta sāmū mūtum maigérta mūtum, ta čē: ubāngīžī, gá yarīniāta, ka gérta mīni; ta čē, nawá kúrdi ina bāka? ya būde bākīnsa, ya yi magána ya čē: ba na sō kúrdi; gá, šānuna ki kīwo; kadán kin tafī dūrumī (itāče sūnānsa dūrumī) da ya nīna ki bāsu su čī. Ta čē da kyaú; hārīo ya fadī ya čē: čiāwa maikyaú ki kaísu, su čī; ta čē da kyaú; ya fadī ya čē; ki kaísu wūrīn rūa maisáinye su ša, maiguibi nán ki ša. Ta čē da kyaú. Ya fadā máta ya čē, énuā maisáinye ki kaísu su šíga su fūta, ta čē da kyaú. Da garī ya wāye ta kúnče šānu ta tafī kīwo. Ya čē máta, kin yi kīwo maikyaú, dīāki

tana yin kyaú, kin yi kŭwo bābu kyaú, dīāki ba ta yi kyaú.

Ta kúnčę šānu ta tafí kŭwo; ta kaísu wŭrín čīāwa maikyaú sunka kōši; ta zámna wŭrín čīāwa da bābu kyaú; ta kaísu wŭrín itāčę dŭrumī, ta hāwa bŭsa, ta jŭro dīān dŭrumī nonānu; šānu sun čī sunka kōši. Ta kaísu wŭrín rūa maisaínyi sunka šā sunka kōši, maidaúda ta šā. Da ránā ta yi ta kaísu énuā maisaínyi sunka šíga suka yi kuānčę; ta zámna číkin ránā.

Da mārāčę ya yi ta kāwosu gídā. Bīšímī šina kūka, ya čę, ubāngīžīmu, muka čáinyę: čīāwa da bābu kyaú ita ta zámna, dīān dŭrumī nonānu, mu muka čáinyę, wódānda ba su nēna ba, ita ta čī. Rūa maisaínyi mu muka šā, maidaúda nan, ita ta šā. Énuā maisaínyi mu muka zámna muka šáinyę. Šina čęwa: ka gęrtą dīāta da kyaú.

Ubangīžīnsu da ya žī šānūnsa suna kūka ya yi mŭrna sun čī sun kōši. Babānsu šina wāka sunka tafó gídā. Ubāngīžīnsu ya čę ga máčę, kin yi kŭwo nāgarī. Gōbę da sāfę ta kaísu ta yi mŭsu kámadā žīa. Sunka tafó gídā suna wāka. Babānsu ya čę: umbu umbu! da gīšę; čīāwa maikyaú mu muka čáinyę: dīān dŭrumī nonānu mu muka čáinyę; rūa maisaínyi mu muka šáinyę; énuā maidādi mu muka šáinyę. Kaí, kīra dīāta da kyaú. Ka gęrtata da kyaú, ka gęrtą dīāta da kyaú! Ubangīžīnsu da ya žī wāka (sānūnsa)

sānsa da dādi, ya gérta yarīniā mázamáza ta yi kyaú, ya fī nafāri. Sunka tafó gídā. Ubāngīžīn šānu ya čē : gá dīāki ta yi kyaú.

Da uwāta ta ganí dīāta ta yi kyaú tana táfiā daídaí ta yi mūrna da yāwa, ta tafó wūrīn mīžīnta. Mīžīnta ya ganí yarīniā ta yi kyaú tana táfiā daídaí, ubānta ya yi mūrna da dāriā, īta čē tana žīn dādi.

Da kīšiā ta ganí wōnan máče dīāta ta yi kyaú, kīšiā ta kīrāwo dīāta, ta žēfata bīsa dāki ; yarīniā ta fādo, ta kārīē. Ta tafī da dīāta, ta čē, Ūbāngīžī, gá, dīāta, ka gérta mínī ; nawá kúrdi īna bāka ? Ya čē, ba na sō kúrdi, ya čē máta, saí šānūna ki yi mání kūwo, ta čē ta kyaú. Ya čē máta, kadán kin yi kūwo maikyaú, dīāki tana yīn kyaú, kin yi kūwo bābu kyaú, dīāki ba ta yi kyaú. Ya čē máta, ki kaísu wūrīn čīāwa maikyaú su čī, ku kaísu wūrīn dūrumī, ki bāsu dīān dūrumī nonānu su čī su kōši ; ki kaísu wūrīn rūa maisaínyī su šā ; maidaúda nan ki ša ; ki kaísu wūrīn énuā maisaínyī su šīga su zámna, ki zámna číkin ránā. Ta čē da kyaú. Da garī ya wāye ta kūnče šānu, ta tafī kūwo wūrīn čīāwa da bābu kyaú sunka kī čī. Ta kaísu wūrīn dūrumī ; ta hāwa bīsa dūrumī ; dīān dūrumī nonānu ta čáinye, ta bāsu daínye ba nīna ba. Ta bādasu sánsāna bābu kyaú, suka kī čī. Ta kaísu wūrīn rūa, ta tafī ta šā maisaínyī nán ; ta kaísu wūrīn rūa bābu kyaú su šā, sunka kī ; ta

tafi ta zámna cíkin énuā maisaínyi, sunka zámna cíkin ránā.

Da mārāēče ya yi ta kāwosu gídā. Babānsu šina kūka ya če : umbu umbu ! da gīše : čiāwa da bābu kyaú ta kaímu munkā kī cī ; dīān dūrumī nonānu īta ta čaínye, daínye ta bāmu munkā kī cī.

Ta kaímu wūrin rūa ta šaínye maisaínyi nán, ta bāmu maídaúda munkā kī šā. Ta tafi ta zámna cíkin énuā maisaínyi, ta bérmu cíkin ránā, muka zámna cíkin ránā. Da šina kūka ya če : Gérta dīāta bābu kyaú. Ubāngīzī da ya zī sānsa šina kūka bābu dādi, ya gérta yarīniā bābu kyaú. Kāfa dúka ba gérta ba saí ya (g)bāta. Zīkīn yarīniā bābu kyaú. Uwāta ta tafó cíkin gídā ta ganí dīāta bābu kyaú ; ta yi kūka ta če, da na saní da bāni žēfata én kāreāta da gāngañ. Ta tafó da yarīniā ta bābu kyaú aṅgértāta kādañ-kādañ ; mīžīn-ta ya ganí bābu rūānsa, ba yi máta ba magána. Ši ke nán, ya kāre.

52. Albása māganī ga sārīm mačīzī.

Onions a Remedy against Snake Bite.

Kadán kana táfiā da dēre ka sā albása ga kā-fānka.

Dómi ? doñ káda mačīzī šī sārēka. Kadán ya zī wārin albása šina gúdu. Doñ na fāye yāwon táfiā, na zī háka. Doñ nī da kaína na žāfa albása

na tafī yāwọ da dēre, na žī mačīži šina yīn fūči
čīkin čiāwa sábadā albása ya žī. Dómi mačīžī
kadán ya čīso mútum saí ka šā kūnūn albása da
yāwa ši sāka zūfa, doñ wónan mu sāši da dēre.

Dómi anabāda māganī ga māsucīwọ? doñ káda
su mútu? Kadán mūtūā ta záka kọ su bāda māganī
nán dúka, ba ši da añfāni.

Kadán hánči suna múrdāka, ka šā kyāniwa kādan
ka žī dāma. Yarīniā ba wóni čīwo garāta ba saí
hakōrī su kẹ wóhalsāta.

Dómi mútānēn India suna káššewa fārufāru
mútāné? Suna tamáha su sāmú albérka kadán su
yi háka? Mútāné Mahamadu ba su da albérka
hal ábadā kadán suna yīn háka. Ba su saní ba
kámada žāsu gérta dūniā; kadán suna yīn háka
suna tamáha da kyaú? Alla ba ši sōsu ba.

Šān tāba māganī da tuārī. Dómi túnda na kī
šān tāba ban žī dādi ba, doñ háka īna sō én šā
kumá, kọ šina bāni lāfiā. Dādaí tuārī ba ši ká-
māni ba da fāri, saí báyan ga kī šān tāba.

53. *Añfānīn karé da sāniā.*

The Use of Dogs and Cows.

Kadán dēre ya yi īna žīn karnūka suna yīn
hápši sunka hāna māni kwāna. Mīne añfānīn
karé ši kẹ? Añfānīn karé šina da yāwa. Kadán

akoí karé číkin gídānka bārāo ba ši ūya šíga ;
 kadán ya šíga šina yīn hápši ši tāššēka, ka daúki
 sándā ka fíta da dēre, ka gēwoye báyan dākīnka
 dúka, añfānīn karé ke nán. Nabiú, kadán ka tafí
 číkin dāži ši kan káma máka nāma, ka kan daúka
 ka káššēši, ka fūra wūta, ka fārde žīkīn nāma nán
 dúka, ka fīda yāyān číki dúka ka gássāsu, ka čī.
 Kadán ka dāwoyó číkin gídā da mūrna.

Naúku abú daía ne karé ya kī. Kadán ka
 zámna kúsa da wūta kana yi gēngéda da kwāna,
 kadán hānūnka ya tába wūta kadán ka zōši ya
 záka ši kan čē, abú dúka maigídā ši kan bāni, ámmā
 abin nán har yánzu ba ši bāni ba.

Nafúdu. Kadán karēnka ya žī kana táfiā
 fāraūta šina yīn mūrna ya fīka šina wórīgī gabā
 garēka šina fāduā kāsa, mūrnāsa ke nán.

Mīne añfānīn bīžīmī? Saí šina haifuā yāyān
 šānu. Sāniā ta fīši da añfānī: tana bāka nōno da
 maī, saídaí ka bāta čīāwa da yāwa. Kadán sāniā
 ta bāka nōno da maī, kadán ta zūfa saí ka káššē
 ka čī, añfānīnta ke nán. Ámmā ba ka čī dúka ba.
 Ba mu čīn kāfa; ámmā añfānīnsa šina ga fārufaru
 mūtāné, kadán ka sāyēs ka kan sāmú kúrdi, kaka
 (g)bātas kúrdi kana sāye abínčī da su; rība da ka
 čī da su da kāfōnsa kāmān ka čī sāniā ke nán.
 Mīnēne číkin kāsānku suna yi da kaššī? Číkin
 kāsāmu kaššī ba ši da añfānī saí ga mūtāné māsu-
 rākūmā suna yīn kūmbi da ši.

Mīnēné aṅfānīn farīcin sāniā? Ba saní ba aṅfānīnsa. Mīnēné aṅfānīn fātān sāniā? Aṅfānīnsa da yāwa. Kana yīn tákālmī da ši, kana dúmkẹ wóni abú da ši, kana yīn suríkíā bāka da ši. Kana yīn gadō da ši. Mīnēné aṅfānīn wūziān sāniā? Kadán dāmanā ya záka kadán akoí zábro kana kórẹsu da ẹsgá; daíá kuá kana yīn gūrumī da ši (esgan dōki).

54. Zánsanče. Conversation.

Darai ni ke. Šēkāru šida kọ bọkoí na rábu da ubāna na mánče Haúsa yánzu. Ba ka mánče ba, saí kana sọ ka garīwọyāta. Kana sọ mu tafí wōše yāo? ị, ịna sọ, saídaí ịna ịtọrọ híska nán da dārī. Kana sọ ka fíta wōše da dẹrẹ? ị, ịna sọ ẹn fíta, kadañ wāta ši kẹ da fārī. Ina tamáha dẹrẹn yāo wāta ba ịya fíta saí ga lẹtun ẹnda zāmu táfiā kwāna. Kadán kana žīn dārī, ka tafó, mu yi wórīgī mu sāmú zūfa, kadán bābu wūta.

Ka záka mu tafí ganí abọkaímu, mu yi zánče da su, mu yi dārīā mu záka gídā. Ina sọ ẹn yi máka rákíā, ámmā ba na sọ ẹn síga cíkin gídānsu. Dómi ba ka sọ ka síga cíkin gídānsu? Doñ káda su dārani.

Yāo na gẹrta lẹtāfīna dúka, kadán mútāné su záka su ganí da kyaú. Dómi ba ka gẹrta nāka ba? Doñ na žī gāžíā. Sai ka záka, ịna sọ ẹn tāya

máka. Kana sò ka šā rūa? Ba na žīn kīšīrūa. Rūa nán da saínyī šī kẹ kámān kānkára. Muna da kānkára ga garīmu tana fādawa dagá Sámma. Abòkīna šina sò ya tafī garīnsu, ámmā īna žīn taúsāyi. Dòki šina sò ya ċī ċiāwa, ámmā ċiāwa ya kārẹ.

Aíkīn gōnā da wūya, kadán ya kārẹ da dādin ċī, hákanán kuá aíkīn lẹtāfī, kadán ya kārẹ da dādin kārátu.

Sāo daíá karé ya tafī ya kwānta bīsa ċiāwān sāniā, da sāniā ta tafó tana sò ta ċī ċiāwa karé ya hánāta. Sāniā ta ċẹ ga karé: kaí ba ka ċīn ċiāwa, dómī ka hánānī én ċī ċiāwāta? Ya ċẹ: wó, wó, šī ne, tafī tafī. Sāniā ta ċẹ: kaí ka fāyẹ daúkān saínyī, abú ba nāka ba, dómī kana hánāwa? Doñ wónan kōyaūše kadán karé ya gañī sāniā šī kan kōrẹta, ámmā sāniā tana sò ta sòkẹsa da kāfo. Kadán ya ālālẹta da hápsí ta kan žī tōro ta kan gúdu. Kyāñwa tana bāni tōro da dẹre. Dómī? Sábādā kúkānta. Ámmā kaí mútum nẹ, dómī kana tōron kyāñwa?—Suna sò mārī ga kaí. Kaí kana sò ka mārẹsu ne? Ba na īya mārānsu, doñ sun fīnī da kārīfī.

55. Magána da abòkin Dorugu.

Dorugu's Description of a Friend of His.

Ina sò én šīriā yāo abú ga abòkīna, sūnānsa Dāmagáši. Da ga énna šī kẹ? Šī nẹ dagá ċíkin

kāsa garĩmu. Ši ne yārọ abòkĩna na gáskiā. Ši bāwa kọ ba bāwa ba? Ši bāwa ne, ámmā ubāngīžĩnsa šĩ béršĩ kámān dā. Ba-haúšẹ ne? ĩ, ba-haúšẹ šĩ kẹ. Dāmagáši da Haúsāwa ne, ĩna sọnsa kámān uwā daía; šĩ kuá šina sọna kwaráí. Na čẹ, ĩna tamáha nĩ sāmẹsa da rāi; saí abú daía nĩ kẹ ẹtọ, káda ubāngīžĩnsa ya saísāsa, kọ wóni abú ya sāmẹsa. Kadán ka gánẹši kámān dā šĩ kẹ; fúskānsa kyaún gáni, šĩ daí dān Haúsāwa ne na-gáskiā. Da ga wónẹ garĩ akahaífāsa? Ban sání ba dagá ẹnna akahaífāsa. Kadán ka tafĩ číkin garĩ Bornu kana sāmú ĩrin mútāné magána dabám dabám da yāwa. Mútāné da yāwa na sání, ámmā ba na sọ ẹn aíkẹ másu kọmĩ. Dómi? Doñ ĩna tamáha wótakĩla su mútu, kọ sun tafĩ ga wóta kāsa sun zámna čán. Ban aíkẹ ba kọmĩ ga ubāna, doñ ĩna ẹtọ kadán māaíkáči ya tafĩ ba šĩ sání ba ẹnda šĩ kẹ.

Kārewa na magánan Dorugu.

VI. CONTRIBUTIONS FORWARDED TO THE AUTHOR
BY THE REV. J. C. JOHN, NATIVE MINISTER AT
LOKOJA, RIVER NIGER.*

1. *Dokīta Baikie ya Káfa Lokoja.*

*Lōkoja garīn Anasāra da mūtānēnsa ankáfaši da
dokīta Baikie.*

Lokoja, the Town of the Christians and of its
(Original) Inhabitants, was founded by Doctor
Baikie.

*Wóni ba-tūre akakírā da bākīn Haúsa Kurdūgi,
ámmā da magānan Anasāra Dokīta Baikie, ši ne
ya káfa garē nán. Don wónan anakírāši wóta ránā
Lōkoja garīn Kurdūgi. Da žērigīn Anasāra ya káfa
číkin dūci kúsa da garīn Čāba wóni šēkāra mūtāné
da sun číkīnsa sunka sábkā ga Rāba suka káfa
būkōki suna sō su zámna nán, su dúka fārfarú da
babáku mūtāné da su ke číkin žērigē nán. Babān
mállamīmu na Anasāra šina tāre da su lōkáči nán.
Da sunka zámna nán šēkāra daía har babān
mállamīn Anasāra ya yi bukōki gōmā na kānsa da
na yārānsa, šinā sō ši yi māsallāči da mākarānta
ši kōya mūtānén Rāba da yāyānsu Haúsāwa,
Nufāwa, musulmaí da Kafrāí adīnīn Anasāra,
wóna ši ne adīnīn Isa Krīstu ko haínyān gáskiā*

* The orthography is, with few exceptions, that of contributors.

na rāin dūniā da na lāhira ; šī ke nán wóni ba-fūlače, sūnānsa anačēdaši Abdul Kādēri, makāriēči, ya tafī ga sārīkīn Nupe lōkāči nán, ya čē māsā, ēn ka bēri Tūrāwa su zāmna čīkīn kāsānka sun kārē su kārbaši dagá hānūnka. Sārīkīn Nupe ya žī haūšin magána nán. Šī ke nán ya čē : afadā mūtānē Anasāra da su ke Rāba, su tāši dagá nán su kōma kāsā, ga kāsān Awōro, su zābi unguā da zāsu zāmna. Tūrāwa kuá suka žī haūšin zānče na sārīkī, ámmā ba su da īkon gērdamānsa, don šī sārīkī ne čīkīn kāsānsa, da su bākī ne ; suka tāše abīnsu. Da sārīkī ya sallamēsu suka kōma har ga Māgaṅgāmi kwāra da Čāda, ina tamáha dokīta Baikie babā na Tūrāwa ne, da babān mállamī, na Anasāra šī ne babān babáku mūtānē. Garī da šī ke Magaṅgāmin rūa, wūrin da suka íssa, šī ne anakirā Lōkoja yánzu, ámmā lōkači nán da suka fitó dagá Rāba, kūrmi ne šī ke, don sārīkī Masaba yā čī garī. Dāā garīn mūtānē Awōra da Masaba ya čī šina bīsa saūni da anakirā Pāti (Pāti magá-nan Nupe ne, Bēnuē. 2, Bishop Crowther.

2. Šēla. Proclamation at Lokoja.

Ayi šēla : jīa da yamma akanē, akače : ku žaúra ku jīa mūtānén Lokoja dúka. Dauda ya čē : Agaíšēku da babā, da yāro da masugarī da bakī. Bāya ga wónan ya čē : agāya máku : wóta baíwā

ta gídān Dako ta tafí itāče jia da sāfē ba agunēta ba, wónḁa ya kawṓta abāši gōrṓ, ba sāta ba nē, ya yi ċintuā nē. Abín da ya ċē agāya máku.

3. *Labārin sārān itātuā Kūka biú a Lōkojā. By*
REV. JOHN.

The News about the Cutting down of the two
Kūka Trees at Lokoja.

Wóni mútum ba-Tūre da ši kẹ Gunsul ċíkin Lōkojā šina sṓ ši gína gídā bṓsa wóni saūni, ámmā maínyān itātuā Kūka biú suna wūrin da ši kẹ sṓ ši gína gídā nán; šina sṓ asārāsu mása itātuān Kūka nán, ámmā bai sāmú wónḁa suna iya sārānsu. Ya aíkā bārānsa ši tafí ši bidā mútānē da zāsu yīn aíkī nán. Bārā nán ya tafí ya támbāyī mútāné, ámmā ba kṓwa da ya yírda ši haúa saūni nán béri aċē ši tába itātuā nán da gāterī, don ańċē, kṓwa ya haúa saūni nán, kṓ ši yi kúsa da itātuā nán ya šīḁṓ hakaúċē. Musūlmi da kafrāi ċíkin Lōkojā dúka sun kī.

Wóni ba-Yārube da ańkatámbāyāsa, ya ċē, nī ban ċī dāwa da yāwa ba tūkūna, én tafí én sārē itātuā nán, én mútu. Gunsul nán bai saní abin da zāši yi ba; ya hāwa dōkínsa, ya tafí gídān mállam Anasāra ya gāya mása abín da ya farú, da abin da ši kẹ sṓ. Mállam Anasāra ya gāya mása, ya

čē, wónan ba abin da wūya ba. Gáskiā ba ka sāmú wónḁa su kẹ sārē máka itātuā nán ba? Mallam Anasāra ya čē mása: Mu Anasāra mu sārāši máka.—(Ina sọ én čē, kọ na mǎnčẹ én fadǎ máka, ba-Tūre nán ya fide bārā nán dagá aíkĩnsa, dōn ya čē ši Anasāra nẹ da šina žĩn ẗọrọ ši sārē itāčẹn Kūka, šina sọ ši yi mamú dǎriā.)

Ši kẹ nán mu Anasāra munka tǎru munka yi šāwōrā munka čē da kǎímu: yāñuwā, kun gáni kākā ba-Tūre nán šina sọ ši góda adīnimu číkin Lọkọjā tǎre da Musúlmī da Kafraí, su biú nán su biú nán sun kī su tába itātuā Kūka nán, én mu ba mu sārē itātuā nán ba, ši čē mu dúka daía nẹ, ši kai labārimu ga Tūre. Ši kẹ nán mu dúka muka gāmá bāki, munka čē: da īkon Alla mu nẹ zāmu sārā itātuā nán. Rǎnā nan rǎnā asībi nẹ, gọbẹ rǎnān Lahādi zāmu māsallāči, ámmā žībi rǎnā Atenni mu hāwa saūni nán, mu sọma sārā itātuā nán. Da sǎjẹ rǎnā Atenni, mu dúka muka tǎru mu tǎramu kọ gọmā da gǎtura a kǎfādamu munka hāwa saūni, mútāné duka suna kállomu suna čẹwa: wódānan ba su da aíkī da saūni, da mútāné nán ba su da īko su yi kúsa kọ su hāwa wódānan, dōn su Anasāra nẹ, sun čē su hāwa su sārē itātuān Kūka nán. Wóni sǎrmāyī ya hāwa saūni nán šina bída māganī, da ya šīdọ ya tafī gídā ya sáma mahaúkači, da akakaíši ga Eko. Dúka wónan munka žī, ámmā ba mu kúlla ba, munka hāwa býsa

saūni. Mállamī abōkīn aíkīna šī ne ya fāra tába itāče daía číkīnsu da gáterī, da mu dúka muka fāra sārē. Mun sārā har muka gāži, muka bēri mu tafī gídā mu čī, abínčī.

Gōbe da sāfe muka kōma mun sōma aíkī kumá. Da ba mu bēri aíkī ba har mun kādē itāče daía. Itāče nán babá šī ke, mu aína gūzūnsa, kēwoyēnsa ya yi kamá tākī āšīrin da fúdu ; da ya fādi dúka garī suka jī fāduānsa, sunka yi kurúruā, sunka čē : mūtāné nán suna da gáskiā. Mu kuá muka yi kurúruān mūrna, da ba-Tūre ya āmsa mu. Munka zō gídā ránā nán.

Da sāfe kumá muka tāši mu tafī mu fálma itāče da ya saúrā. Ámmā na mánče én fadā máka, wódānsu mūtāné don tōro ba su tafī kúsa ga itātuān Kūka nán, ba su saní biú ne su ke, don suna kúsa da žūna. Da sun gáni daía ya yi saúrā sunka čē, itāčen Kūka nán da ansārēši jīa, ya tāši kumá ! Saí sun gáni muka kādē wōnan kána suka yírda, sunka čē : mūtāné ngā ba awāsa da su ba. Šī ke nán muka käre sārān itātua Kūka biú, da su ke bīsa saūni na Lōkojā, da mun gōde Alla ; Musúlmī da Kafraí ba su da abín da zāsu čē mamú. Da mu zō gídā mun tāru kumá mu tafī mu kaí labāri ga ba-Tūre, da šī kuá ya yi mūrna ya gōde mamú ; ya biāmu kúrdi zámbar dāri, ga gači. Ya käre.

4. *Labārin Annabi Isa.*

The Report of the Prophet Jesus.

Labārin Isa Kristu da na žī a-bākin mūtānēn Lōkoja, wōnda su ke musūlmi na Mahama. Sunka čē sun saní Annabi Isa ya fī annabāwa dúka, ši ne ya haliči zúnsaye dúka ; sun čē ; sāan da ši ke a dúniā kulum šina yīn abūbuā mamāku ; ši kan daúka kása ši dámaši ši dúnkulēši kāmān zúnsu ši fūra māsuraí, da ši tāšē bīsa ; sunka čē Isa Kristu šina da babá īko, ba wōnda ya yi kámadā ši cíkin dúniā. Na támbāyēsu na čē, éнна ši ke yānzū? Sun čē šina bīsa šina kēwoyēmu dúka šina gāni šina jī abūbuā dúka da muna yi da muna fadī. Sun čē ši kōma kumá a tāšin dúniā ši yi yāki da duǎl (duǎl). Sāa nán dúniā ta sáma lāfiā, don ši káššē miāgu mūtāné, da māsugarī su zámna cíkin dúniā. Na támbāyēsu kumá na čē : wā ši ke yīn šēriān dúniā nán a ránān gōbe? Sun čē, aí, Isa Kristu ne wōnda ya káššē duǎl da miāgu mūtāné da Kafrāí, ši ya yi šēriā ko. Abín da na jī sábadā Isa Kristu.

Wānēne duǎl nán? Duǎl mūtumé šina yīn mūgūnta dúka cíkin dúniā nán, wōnda ránān bāyānna Isa ši yi yāki da ši, da Isa ya káššēši da dúka māsubīnsa.

5. *Labārin Kōluā, da Isa ya sā ya yi magána.*

The Report of the Skull which Jesus endowed
with the Power of Speech.

*Wóta rānā Annabi Isa ya hāwa bīsa ga dōkīnsa
ya tafī Kilīsa, ya gāni rūa ; rūa nán šina gúdu.
Ya sápkā dagá bīsa dōkīnsa šina arwálla číkin rūa
nán, ya gá babān kōluān mútum. Da ya gānēši
ya yi mamāki don girīmānsa ; da ya gāma sálla
ya rāka biú. (Ko : da šina yīn salla ya &c., &c.)
Da ya čīka ya rōki Ubāngīžī ya čē : Alla ka bāši
īko ši yi magána, da ya čē hákaná Jibrīlu ya zō ya
čē ši támbāyī kōluā : nāmīžī ka kẹ kọ máčẹ ? bā-
wa kọ sārīkī ? Sāraūniā maibaíwa, kọ mairōwa ?
tālakā ka kẹ, kọ māwodáči ? Da ya čē háka, Alla,
Ubāngīžī ya yi daínyēn hálšẹ ya sā bākin Kōluā ;
ya čē : “Asahadu lā Allaha ila Allahu.” Na šaída
bābu sārīkī saí Alla. Kaí kuá hískan Alla ka kẹ,
kōwónẹ magána da ka čē da ni nī jīa máza. Nī da
īna ga dúniā na čī sārīkī ; bīrnīna kōfọfi dārī úku ;
sārakī dūbu ; bāyi sāmārī árba gabá árba bāyāna ;
bāyi da sun sā rīgā dibájo fāra, árba hānūn dāma,
da rīgūnā bakī arba hānūn haūni ; rīgūnā jā árba ;
māsuḥāwan dōki ; zārumī dūbu ; sārakī ambāda
yāyā su yi ámre ; uwāta bā da dānta bāyi dūbu,
wódānda ya sā bīsa dōki dūbu.*

6. Labārin samāmé. Expedition for Slaves.

En ka j̄ĩ kídín kūrīā da j̄íj̄ifi kọ kūkān zakāra nafāri ka saní samāmé zāsu táfiā wóni garí. Tún j̄ĩa da mārēče sun nīka gārīnsú sun yi šīri kọ, kídín kūrīā nán na kírānsu gārin táfiā. En sun tārū suna yīn dōka : wōnda šina da tuāri, káda šī tafí; wōnda ba šī īya gúdu kumá, káda šī tafí. En ubān táfiā ya zō šina gabānsu; en zāsu táfiā akoí wóni dōka kumá : Káda su dūba báyā : don en suna da laiyan zāna, káda su bāči kọ šī kārīé. En sun yi kúsa garí nán da suna sō su čī, dúkānsu suna kwānče číkin čīāwa kúsa da haínyan garí nán. Suna nán dēre dúka bābu wōnda šina mōsi, kọ šī yi magána kọ šī yi tuāri, don káda mūtānén garí su j̄ĩ. Kọ suna gāni mātān kāsūā suna wúčewa, en ba da yāwa ba su kẹ ba su mōsi ba. Da kūkān zakāra nafāri, sāan da kwána na da dádi, ubān táfiā šī bā magána, su tāši bāki daía su yi táfiā sanúsanú har su íssa garí nán da suna sō. Da sun íssa sai aj̄ĩ “Allahu akbar”. Báyā ga wónan su sā wūta ga dākūnā; da kōwa ya fíta dagá číkin dāki ya zāma bāwa. Ámmā en nāmīžī ne ko kato maíkārīfi wōnda zāši yi fadā, kọ šina nūna māsū kībiā saí asārēši da tákobī kọ akaššēši; da mātā da yārā dúka číkin garí nán wōnda ba su īya fadā kọ ba su yi gúdu ba, dúkānsu sun šíga baūta.

*Yāki nan, wóta rānā én sun kāmā bāwa dakāru su da kānsu su kan yi fadā da žūna (jūna) bīsa bāwa nán har su sārē žūna da tákōbī ; ámmā én dāži ya gbáce mūtāné su kan jī labāri tūkūna su zō ; wódānsu su kan yi kormóto, su kaí labāri su gāya mūtānen garín da dakāru suna sō su čī, su čē másu, ku maída háñkalī dakāru suna zūa. Sā-
 ān da māza číkin garí nán suna yīn šīri su jīrasu suna kaúda mātānsu dā yāyānsu ga wóni garí nēsa, kō su gbōyēsu číkin kurūmi. Sāanán māza da suna číkin garí su ṭāya su jīra dakāru da bākānsu su yi fadā da zāfi da su. Wóta rānā su ī másu, har su kōrēsu, dakāru su gúdu dúka. Sāān da én sun zō gídā ba ka jī (žī) kālānga kō būgúm bīndigā kāmādā su kan yi sāānda sun yi nasāra. Ēn su yi kúsa da garí suka jīra žūna a haínya, don káda su šīga garí da rānā sai da dēre, sun čī kūmiā ke nán. Ámmā sāān da sun čī garí, kō sun kāmā bāyi da yāwa tún dagá nēsa anaǵi (anačī)n kídīnsu da bīndigā. Mūtāné suna čēwa māsusamāmé suna íssa. Sāān da kana gáni bāyi da sunka kāmā. Kōwa da nāsa wóna ya kāmā šina gabānsa da kāyā da sunka daúka ga kānsa. Ēn sun íssa garí su tāru kumá ga gídān ubān táfiā, don su yi hūmū-
 ši. Wóna ya kāmā bāyi biú, ši bā ubān táfiā daía, ši, ši daúka daía ; ámmā ém bāwa daía ne, asāidaši arába kúrdīnsa wūri biú, ubān táfiā ši daúka daía. Wóta rānā su kan kāmā yāyā na*

240 *Dīla mallāmīn dāwa, da zāki sārīkīn dāwa.*

sārīkī. Én sun kāmā wódānsu suka yi mūrna da yāwa, don su saní mūtānēnsu su zō gārīn pānsānsu su kan širga másu kúrdi da yāwa. Én anasāyē da báwa, báwa daía korōro gōmā, su kan támbāyā korōro āšīrin kō tālatin, don su yāyān sārākī ne; ámmā akačē “žini ya fī rūa guibi”, don wōnan mūtānēn da akakāmā yāyānsu su kan yi kokārī su paņčē žinīnsu. Wódānu su kan jīngīnē kānsu su kārbi kúrdi, don su sāmú dānsu kumá. Abīn da ya gbāta kāsāmu kē nán.

7. *Dīla mallāmīn dāwa, da zāki sārīkīn dāwa.*

The Fox is the Priest of the Desert, and the Lion is the King of the Desert.

Dīla ya kas (=káššē) barēwa zāi (=zāšī) čī, zāki kuá ya zō ya kwáčēšī yana (=šīna) čī. Tō, Anán dīla yana kúka. Sābuā ta zō tana kūka kukuí-kukuí! Dīla ya čē: kaí (kē?) yāl kārīyā! ba ki sanī ba, ankwáčē dūkiāna, kana kūka, ba ki gaišēni ba, ba ki saní nī ne na yi máki zānē nán ba? Yánzu na gōge zānē nán nāki. Zāki, da ya gāmá čīn námā, ya kīrā dīla ya čē da šī: īna sō ka yi mání zānē nán na sābuā a žīkīna, gamá nī sārīkīn dāwa nī kē, da aí mállamī na kōnga mállamīn dāwa? Dīla ya čē mása: én kana sō én yi máka zānē, adámrēka, káda ka yi mōsi. Zāki ya čē, tō, āzō asū karīfāfa su dámrēni; da sun zō

sun dāmreši. Ansā karife a wūta, da ya yi jā, dīla ya çe: bisimilaí bārēwata, sābuāta, gāda, baúna, kēnkēna ka īše na kāmu gūsa, dāmmūna ka kwáče, don fīn kārīfī; sāniā, býrīna, rākūmīn dāwa īna če ka kórēni, na káššē selbī kāmā īna sō én če, ka kwáče, ka bā yāyānka, na țāre kāsua na fīsga kāza fúdu dagá hānūn wóni mútum, ka kwáče kumá, ka çe, wónan ba nāmāna, ke nán, na yi máka tūba ka kí, har yánzu kana bīna, yā çe na rāma máka mūgūnta da ka yi máni, don wónan na çe da sābuā ni ne na bāta zānē, ba ni ne na bāta, Alla ne ya yi máta, ya yi mása zānē dūhu da bókoí, da zāki ya máče. Da yāyān zāki sun gá ya mútu sun çe: wónan gāba ba ši käre țāre da mu, da dīla ši kuá ya çe, nī da ku ba mu tāra énuā daía; én kuna yīn yámma, saí nī én yi tagābaz, én kuna gābaz, saí nī én yi tayámma. Dalīlin dīla ba ya kwāna saí gūzun itāče da ba ši da énuā biú.

8. Zamānin annabi Musa da Faraūna.

The Reign of the Prophet Moses and Pharaoh.

Dīla šēku mállamī.

The Fox the Reverend Priest.

Annabi ya yi yāki da ubān mātān dīla, sārīkīn garí. Mātān dīla ta çe da ši Mállam: kākā wónan alāmarin yāki? Tō, gá yākin annabi yana zūa, ba ka

yi dabāra ka kāwāsda yāki? Ši ya čē “iša allahu na yi māganī da yāki zāi lalačēwa, ta čē “bisimilahi” yi ta aíkī; ya čē én kin sō daína kūka, īša Allahu da albérkāčīn mallámčī ba ačī wónan garí. A nan mállam dām Buūra ya yi ādūa da aíkī, da yāki ya gbáče a dāži, ba asán yámma da gābaz har yāki ya yi šēkarū bókoī har kwānākin annabi sun kārē a dúniā. Da zāi mútuā ya tāra ĵamāā dúka ya čē da su: ba wóni abú ya sā na tāra ku; Alla ne ya sā ayī gabá, ámmā gá mu muna báyyān dāki har šēkarū bókoí, ba wóna ya yi wónan saí dām Baūra. Nī kuá īna rōko Alla ši rāma mása amāi-šīēši wóta halīta, ku kārba ādūa? sunka čē: Amin. A nan yāra sun fíta suna wúčēwa su yi čiāwa, dām Baūra ya támbāyēsu, énna záku? Na gá anyītāro wūrin annabi. Yāra sunka čē, labūdi, mu yāra ne, ámmā mun ĵī (žī) ya yi tāro ya čē: tun šēkarú bókoī muna yāki har yánzu, ba mu čī garí ba; mállam dām Baūra ne ya sā háka. Ni kuá tun da Alla ya sā.

Éncī ya fīka ránā nán.

Mu zābe mu zābe gēron maiīdō

Mu zābe nāgarī mu bér kúpturu.

Támbāyā tāre da āmsa.

Dómi ba su da šānu da yāwa a Lōkoĵa? Doñ ba su yi yāwān ráí nán; akoi čiāwa da yāwa, da dāwa, da rāgo, ámmā kudā su kan hálbēsu, hálbín kudā nán šina da deffi ko samū.

9. Gísso da taútaú.

Gísso da taútaú sun sō suka yi šīri zāsu garin būkin ámrę a samá. Gísso ya čę ga taútaú ka daúkēni b́sa, gāma nī ba na īya tāši b́sa kāmānka. Taútaú ya čę, tō, nī daúkēka. Da ya daúki gísso a kāfāda sun tafī b́sa, ya kaíši wūrin wāsan būki ya āzēši a nán. Māsubūki sunka čę da gísso, marhabi, gísso, da wā ka zō, da ya čę, nī da taútaú. Da suka kāwọ gōrọ na támbāyā da tūọ, bāyā suka kāwọ furá da zumá. Māsuwasa suka subde kúrdi ta būkāta har wāsān dēre ya yi. Gísso ya tāši šina yāwọ kōénna č́kin garí; da mútāné suka čę, kaí gísso da wā ayī háka nī rōkọ amaísása wóta halíta, káda mu gāmú da ši a dúnīā har ga lāhira. Da ya j̄z haka ya čę, kaí, mī na yi? Da ya čę háka ya sámma dīla. Mátānsa ta čę, nī zān gání? da īta kuá ta sámma dīla, suka š́ga č́kin dāžī. Ya kārę.

Wāka.

Dān Baūra mállamī ne

Karé yān akačūyaši.

Kānda dāmānā ta fādi š́pka gēro

Š́pka gēro ba dāwa ba

Ba aš́ata da nōnọ ba.

Jāmāa yān uwāna dēngi

Ku dāmrę kāya mu j̄e giči

Mu yi ta š́rin ḱyāma

Mu kōma giči kọ yánzu.

Kōwa ya čē ya fīka

Cēne da ši, ka fī.

Fīkon dūniā aí wōfi ne

Ēn da ba na kīyāma ba

Wōnda ya kētāre sīrāfaí

kunka zō, ya čē, da nī da taútaúči maigáto da yā-wa, maigáto a ɥāwo igiā. Da taútaú ya jī yana gbáčīnsa ya yi fūši, ya čē, nī kuá nī ma yi kán-kanče, nī bérši bīsa samá, nī gá wōnda zāi kaísi kāsa, na gá wōnda zāi kāwōn bīsa kumá. Da ga nán kuá taútaú ya tafó gídā ya yi zamānsa. Da gíссо ya sō zūa gídā yana čēwa, O taútaúči ya-ka mu tafí gídā. Da ga čán wóta kúrčiā ta zō ta čē da gíссо, mī ya sāmēka gíссо kana kūka? Ya čē, abōkīn táfiāta ya gúdu ya bérnī a samá ta bókoí, ban sāmī wōnda zāi kaínī a kāsa. Kúrčiā ta čē mása : ku én anyī máku ránā, saí ku yi dēre, ba don wōnan ba, da na kaíka. Ta čē, mī zāka bānī, én na kaíka gídā? Ya čē, nī bāki kāyān sināriā ; ta čē, tō, nī kaíka, én Alla ya sō. Da ta daúkēši a kāfāda ta kaíši har gídā. Gíссо šina nēmān kúrčiā zāši káššēta. Ya hása wūta cíkin dāki, ya čē da kúrčiā, ki šíga cíkin dāki nán, ki daúkọ mūdu, én aúna máki sināriā ; da ta šíga ya rūfē kōfa. kúrčiā ta kōnē, ya daúka ya čáinyēta, ya čē, yai karvyā ! da ban yi máta háka ba ta kāwōni ba. Ya kāre.

10. *Labārin wōni mūtum sūnānsa Abdu a Kaúyēn Kano.*

Ana yūñwa a Kano, sūnān yūñwa nán Banga-banga. Ši ke Abdu nán šina da mātā úku ; yina¹ da gōdiā, yina da yāyāye ; yūñwa ta dāmēši. Ya káma gōdiā tas,² ya sāyēs Zambar arbāin ; ya daúka kúrdi. Da dēre ya yi táfiā wūrin ūwalgídānsa, garin yi mātā šāwāra, ya če : ūwalgída, ga ši, na sāmu kúrdi zámbar arbāin, ga ši, ko ana yūñwa, ina³ dabāra da zāmu yi kúrdi nán su fūšiēmu yūñwa ? Ūwalgída ta če : nāmīži bai yi dabāra máče ta yi ? Ya če dúk⁴ da hákana de⁵ na yi šāwāra da ke. Ta če, tō. Izan Alla ya kaímu garí ya wāye ka tafí kāsua ka sāwo hāči taíki úku na zámbar gōma gōmā, ka zō, ka bā mātāka wānce taíki daía, wānce taíki daía, nī ko⁶ taíki daía. Saúrān kúrdīnka zambar gōma kuá ka rīke a hānū, kana sāye kana sāyéswa ; mu kuá hačimu kōwoče ta rīka dabāra rānan kwānānta, en kūnu ta kan yi, ta yi, en ta kan dáffa dāwa, ta dáffa ; kaí kuá zámbar gōmā nán, da ka rīkē a hānū, ta īšēka dabāra,

¹ *Yina*=*šina* in the dialect of Kano.

² *Tas*=*tasa*. ³ *Ina*=*ena*. ⁴ *Dúk*=*dúka*.

⁵ *De*=*daí*. ⁶ *Ko*=*kuá*.

en yūñwa ta fīčē. Ya čē, tō, na jī ; káda kẹ gaya kōwa saí nī, saí kē.

Da wōnan rāna ta kōwoyo kuma ya kōma dākin daía mātātas, ya čē, tō : wánčē ga šāwāra ta sāmēni, amma hāñkalīna bai kwánta da kōwa saí kē. Ta čē, wóčē šāwāra čē ? Ya čē, ga ši. Na Saída gōdiā zámbar arbaín ; ga ši, kọ anayūñwa, ina dabāra da zā en yi zámbar arbaín ta fīšiēmu yūñwa ? Ta čē hába maigída ! ga babā mātāka. Ya čē, nī ke na yīrda da kē. Ta čē, tō. Da sāfē daúko kúrdi nán, ka rábasu fúdu ; kaí ka daúki zámbar gōmā, ka bā wánčē zámbar gōma ; nī ka bāni zámbar gōmā : wōnda ta iya činīki tana yi ; en kwānānta (ya) ta kēwoyo tana yīn abínči ; wóda ba ta iya ba, en nāta sun kāre don kanta. Kaí kọ zámbar gōmā nán kana rīkẹ da su, kana jujuyāwa har Alla ya fīšiēmu yūñwa. Izan yūñwa ta fīta zámbar gōmā tāka ka sāmī abín jāli. Ya čē, tō ; na jī ; ya čē, káda ki gāya kōwa.

Da wōni mārēči ya kōmo, ya tafī dākin kāramā mātātas, ya čē : wánčē ga šāwāra ba zāni ga kōwa ba saí kē. Ta čē, ga maíya-maíyan mātāka. Ya čē, nī de na yīrda da kē, gama na ga kin fīsu hāñkalī. Ta čē, tō ; gāya mání, en jī. Ya čē, ga ši, na saída gōdiā zámbar arbaín, ga ši, kọ anayūñwa, ina dabāra ? Ta čē, dabāra na gārēka ? Ya čē, na bāki zābi. Ta čē : gōbẹ ka daúki kúrdi nán ka tafī kāsua, ka sāyi rīgā, ka sāyi wōndo, ka sāyi

kōrɛ, ka sāyi rāwanī, ka sāyi tāgiā, ka sāyi tākalmī ; ka zō ka sā, ka yi zāmānka. Da ċimúmi da dabāramu duk ba su kē ċišēmu ba ; sāraútal Alla ka¹ ċišēmu. Kekeāwa (kekyāwa) káma, kekeāwa arzīki. Ya ċē, tō, na ĵī. Garín Alla Taala ya wāye ya kirā babān dānsa, ya dōra mása kúrdi, kúrdi zámbar gōmā ša biar ; ši, ya daúki zámbar gōmā ; suka tafí kāsua Laraba ; Laraba rānān gādo ; suka ĵē suka zámna a kāsua. Dilāti ya zō, mairīga. Ya sāyi girike na zámbar īširin biú bābu ; ya sāyi kōrɛ na tamānia ; ya sāyi wōndo dunhu na tamānia ; ya sāyi rāwanī na alfin dān kūra ; ya sāyi fūla ta alif ta sāki ; yā sāyi sambaċɛ tākalmī. Saúra kúrdīnsa alfin ya sāyi dāwa ta kúrdi alif ; saúra kúrdīnsa alif ; ya sāyi foċen gíširi na dārī tokos : gama ši maisaída gíširi nē. Saúran kúrdīnsa mētín ; ya sāyi nāmā, ya tafó gída, ya ĵē ya kwāna.

Da sāfiā ta yi ya daúkɔ rīgātai,² ya sā ; ya daúkɔ kōrɛnsa ya sā ; ya sā wōndōnsa, ya sā fūlātas ; ya nādē rāwanīnsa ; ya zō kōfān gídānsa, ya zaúna.³ Da sāsafɛ rānān alhámis mūtānɛ, kōwa ya zō saí ya wúċɛ suna magána suna ċɛwa : wānɛ

¹ *Ka* = ši kan, or ta kan. ² *Rīgātai* = rīgāsa.

³ *Zaúna* = Zámna ; as : daúre = dāmre ; aúre = ámre, etc., etc.

kọ ya tābu nẹ? Em ba wónḁa ya tābu nẹ. Ana-yūnwa kāmā wónan, mútum ya saída gōdiātas, ya jẹ, ya sāyo tumōkanai, ya zō yi (ya) sā wūya (sā-wuyā) kāmā mahaúkači? Ku kialẹ̀ṣi. Aí, ṣi ma da kānsa ya tūbe ya sāyés. Šina jĩnsu da bai čē da kōwa kōmi ba; har hánči ya yi; ya yi kirām babān dānsa, ya čē: daúko bākān gíširi, ka zō mu tafí kāsua; ya daúko; suka tafí kāsua; kāsuan wóni garí waiši Goda. Da suka jẹ suka čī kāsua; ya sasayi da gíširĩnsa. Lāsar ta yi; ya yi sallān Lasar; ya daúki rīgūnānsa ya sā; ya zō rūnfa, ya zaúna šina fūtawa.

Akoí wóni Ba-makuže woi¹ ṣi Aúta, maidūkia da yāwa; ya yi kirām babām-bāde, ya bāši kúrdi dārī, ya čē: šiga kāsua ka yi dōka, ka čē: gōbe junia, da tāžiri da ṣi kẹ karkāra nán, da mallāmai da su kẹ karkāra nán, bámda sārīki ba sārāken sārīki, saúra jamāa nán, gōbe duk Aúta na kirānsu. Aúta ya tafí gída. Garín Alla ta aba ya wāye, da tāžirai da mallāmai da tālakāwa, kōwa ya tafí kōfas Aúta tunda sāsafẹ. Ana kọ saída talāta talātan, Aúta ya zō ya sāyi hāči dāmi dārī úku. Ya čē, ku tūre wóni kumá; akatūre, akadaúre hāči dāmi dārī úku. Ya čē, ku tūre wóni kumá; akatūre, akadaúre hāči dāmi dārī úku. Ya čē, ansāmi dāmi nawá? Akačē dārī tāra. Ya čē, ku kāra

¹ Woi, above it is wai.

tūre daía ; akačē, antūre. Ya čē, ku daúra dāmi mētín ; sunka čē, sun daúra. Ya čē, tō ; dúka dāmi nawá kē nan ? Akačē, alif da minya. Ya čē, tō, mādala ! Ya čē : ina¹ mútānén da na kirāwo ? Ku zō, kun ga hāči anasāyésuwa talāta talāta kāsua. Amma suna sallamá máku alif alif : ku daúka kọ har kāka ta yi, ku bāni kúrdi. Mútāné mainya mainya sun tāši suna fadá kāmá zasu yi wāsoso. Ya čē, tō ; kōwa ya kōma, ya zámna, kadá ku yi fadá. Ya tāši da kānsa ya šíga číkin fāge nán, yana² yāwo har ya zō ga mútumé Auda,³ maigōdi-ānsa ; ya gánši yina da rīgūna, yina kyaakyawa kāmá ; ya sā hānū, ya kāmaši, ya zō da ši har wūrin hāči, ya čē, ka ga hāči dāmi alif, na lāmunchēka ; ka ga kọ dāmi dārē na bāka kyaūta ; lādan lāmuni a wūri nán. Ya yi činīki zámbar alif ; ga kọ hāči kamá ba atābaši. Ya čē, ga, kúrdinka zámbar alif Aúta ! Ya čē, aí, na sán,⁴ en na kaí kāsua yánzu na sāyés : na čē, na lāmunchēka har kāka dúka. Da saúren hāči da ba ka sāyés ba, da kúrdin da ka yi činīki dúk ga máka ka tafí gídānka. Abdu ya tafó gída kamá sārīki. Da zāši a kāsa ya tafí, da ya kōmo, ya kōmo a bīsa ;⁵ anayi mása rākiā, ya zō har gídānsa ; ya tafí kōfan dāki mātā

¹ Ina=éna. ² Yana=šina. ³ Aúda=Abda.

⁴ Sán=sáni.

⁵ A bīsa=a bīsa dōki.

nán da ta yi mása šāwāra nán, woi īta Kande; ya
 čē, Kande, fitó, ki ga abín da Alla ya yi! Ta fitó,
 ta čē, kaka akayi? Háka ya čē da īta: kinži,
 kinži! Ta čē, tō, madala! Aí na gāya máka:
 “Kyakyāwa kāmá kyakyāwa arzīki.” Nánda nán
 ya yi basōri, ya aíkē Adamawa; ya aíkē Gwanža,
 ya aíkē Kūkawa kọ Kānem. Kāka ta yi, ya zama
 Kunkumin tāžiri. Yánzu a kárkarānsu, bābu
 maikūdi kamátas. Doñ háka akačē: kōmi mútum
 yi¹ ke yi, ga yi kyaokyāwa kāmá; doñ ya gérta
 arzīkīnsa. Ya kārē.

11. Wākān tālaūči.

An Elegy on Poverty. REV. J. C. JOHN.

Tālaūči mútum ne bákī maigēro, maihakōra.

Da dōro, da tūra, da babān gabá.

Tālaūči akančēdaši: bābu ši ne čiā.

Kadán ya yi žíki, ya haifi wūyā.

Tālaūči čikīnsa da gírīmā, wūyānsa kādañ.

Da maīkọ, ba ka sāmú maisōnsa.

Tātaūči šina da maīkọ, ya maīkon túkūniā yān
 Nūfawa.

Žíki ya kāda, wolla, ban sōši ba.

Dāke (deke) guāno tāre da žaba, zūbasu a šadda,

¹ Yi = ši.

*Ba su iye wārinsa ba,
Kana bīnsu ko rā'nka bai sōsu ba,
Kana bīnsu ko rā'nka bai sōsu ba,
Kana bīnsu ko rā'nsu bai sōka ba.
Tālaúći yi kan wa hálínka kūbe,
Yi kan azáma abín nán da ši boi kámačēka ba ;
Yi kan aza țārānka bizbiz da kaí,
Yi bāka țaw sāa, wóda ba sāka ba.
Tālaúći yi kan sā wódānsu bér gídā ;
Mī zāi (=zāši) sā a bér gīži, ba bābu ba.*

12. *Labārin mādúnki Madaki Awwa, iyan Kāno.*
Uwān sārīkī Kāno, alwōli.

The Story of the Tailor of Madaki Awwa, Awwa,
the Mother of the King of Kano.

*Ši kan šīriā máta rīgā da albāda da albōdi, da
čūna da čunōni ; da alžīfu da alžīfāye, da hānū
da hanāye, da šīga da šīgūna, da žāfi da žafōfi.*

*Da ta aíkēši wóni garí anūna máta, ančē, Gá
Umoru, mādúnki ne. Wónan mādúnki ya zō, ya
šīriā nāsa. Da ya šīriā nāsa, ya šīriā kawaí
(honestly) ya yi rīgā na halās, ba sāta cíki ba. Ya
kirā ta ya čē, rīgā ya kārē. Ta čē, aí, ba ka sā
čūna da čunōni, ba ka sā algāba da algabōbi, ba
ka sā hānū da hanāye, ba ka sā alžīfu da alžīfāye,
ba ka sā albāda da albadōdi, ba ka sā šāfe da šāfe-
šāfe ? Ta čē da ši, dnai ! Ba ka iya dúnke ba.*

Mādúnkina nādā šine gōnin dúnki. Šīriāsa da albāda da albadōdi, da cūna da cūnōni, da algāba da algabōbi, da alžīfu da alžīfāye, da hānū da hanāye, da šāfi da šāfōfi, zánče ya kārē wónan.

Dalīlin zánče. Wónan mafāri māzambáči ne, ya kan šīriā biú rīgā daía da a kan yénkē biú. Sārākī suna sō māzambáta.

13. *Labārin Wólī, mállam Šiēku.*

The Story of the Saint Priest Sheku. By REV.
J. C. JOHN.

Da yān mākarāntānsa gúda úku. Daía ši ne babānsu. Idán sun zō mállamī ya bāsu karātu; én zāši tāši, mállamīnsu yi kan čē da su: “bābu kúsa ga Alla, bābu nēsa ga Alla.” Babānsu almāžīraí, ašīē, bai bāda gáskiā ba kūlum kūlum. Ránān sállā ta zō ta īdi; almāžīraí biú suka čē. Mu jē gídān babānmu, mu sāši a gabá zūa gídān mállamī, mu tafí wūrin īdi. Suka zō gídān babānsu, ya yi músu marabá; ya šimfída másu būzu, suka yi gaísuā da ši.

Ya čē da su, éna labāri? Suka čē, mun zō mu tafí gídān mállam tāre da kaí, mu jē, mu sā a gabá babām mállam, mu tafí māsallāči. Ya čē, tō! Ku zámna agāma tūo, mu cī. Suka zámna, mātānsa na tūka tūo. Ya čē, dēbi rūa, ki kaí mání bá' tāt sa' ki, kāmīn yi wónka én kōmo, én kin kwāšīē,

tūo ya ša īska, mu žī dādin ċi. Ta dēbi rūa, ta kaí mása báyan dāki, ta zō, ta ċe da ši, na kaí máka rūa, ya ċē, tō! Bēri ěn ĵe, ěn yi wónka. Ta ċē, tō! bēri, ěn šíga dāki ni kuá ěn daúko mássa.

Ya tafī gārin wónka; ya tūbe rīgā, ya ážīe, ya (kwánče?) kúnče bántē, ya ážīe, ya tūbe fūla ya ážīe, ya tūgana gārin wónka; zāi sā hānū a rūa, rūa nán, ya záma kōgi, “kan Baharil mal.” Gá ši a tūgunē a bákin rūa. Mālaíku suka ċē da ši: Kaí na bákin rūa, ěn máče ċē, ta záma nāmīži, ěn kwō nāmīži ne, ya záma máče!

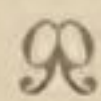
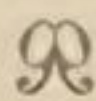
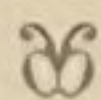
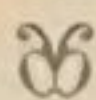
Cíkin īkon Alla ya záma máče kyaúkyāwa. Ya tāši tāya, ya kaí kāra ga Alla. Ya dūba gabáz da rāfin, ya gá býrnī nán. Ta ĵe kōfán garī, ta tárda sārīkīn kōfa, ta ċē, sārīkīn kōfa? Ya ċē, ċi; ta ċē, ěna gídān Limāmin garī nán? Sārīkīn kōfa ya ċē da īta, mútum baí šíga garī ba ya támbāyi gídān Limāmi? Ta šíga har ċíkin garī. Kōēna ta tárda sāmārī, saí su bīta, sun ċē, wónan yal Lāraban! mu gá ěnda zāta šíga. Sāmārīn da suka bīta sun yi mútum arbaīn. Ta šíga har gídān Limam; Limam ya yi máta marabá! ya ċē, tō! gá, mu zāmu māsallāċi. Suka kōmo daga māsallāċi, ya kirāwota, ya támbāyēta, ya ċē, kē daga ěna? Ta ċē, daga īkon Alla ni kē. Ya ċē, kē, daga ěna, ta ċē, nī dīāku ċe, na mállamā, ámmā daga īkon Alla ni kē.

Ya ċē, tō, kōma gídā, kī zámna. Da akakāre

(aṅkakare) sállā, almāžirai suka fító, gārin nēma aúre, mútum ya fī arbaīn. Ta čē da Liman, su zámna tūkūna saí na yi wāta úku. Ta čē da Liman: akirāwo māsu nēman aurēna. Liman ya kirāwosu. Liman ya čē: sā akirāwota, ya čē da īta, gá, māsu-nēman aurēki, wóne ki ke sō a číkīnsu? Ta čē, Liman wónda ka zāba ši ne mīžīna. Liman ya čē, na bāki wónan.

Akadaúra (aṅkadaúra) auré ta tafī gidānsa. Da zūānta gidānsa Alla ya bāta číki. Ta yi wāta tāra ta haifi dā-nāmīžī; ta yi gōyo šēkārā biú, ta yāye. Ta haifi yā-máče, ta yāye; ta haifi dā-nāmīžī, ta yi gōyo šēkarā biú, ta gāye; ta haifi yā-máče; yāyānta fúdu, biú māza biú mātā. Ta kwo yi šēkārā gōmā ša biú a garī nán. Bākin rāfé(n) nán kuá su ke ĵan rūa mútānēn garī.

Rānda ta yāye yā-máče ránán alĵīma. Ta zō bākin rāfi, ta wónke ĵumōkīnta. Ta yi wónka, ta dēbi rūa tana mūrna. Ēn mārēče ya yi zāta šīga dākin mīžīnta. Rānān ta zāma kāmān sābua amāria tana ĵūgunē a bākin rāfi, saí ta ĵi mālaíku suka čē da īta: kaí na bākin rūa, ěn máče čē ta zāma nāmīžī, ěn nāmīžī ne, yi (= ši) zāma máče. A číkin īkon Alla ta (ya) zāma nāmīžī. Aṅgānši aĵūgunē a báyan dākīnsa, ga rūānsa na dā, ážīe, gá rīgā tāsa, ážīe, gá bántēnsa ážīe, gá fūla tāsa, ážīe; ya yi wónka ya tāši; ya daúki rīgā tāsa, ya sā, ya daúka bantēnsa, ya sā fūla tāsa, ya šīga



číkin gídānsa, ya tārda almāžirai azámne. Suka
 čē, har ka īwo wónka kọ? ya čē, na īwo. Da zāi
 zámna ya čē: “Bābu kúsa ga Alla, bābu nēsa ga
 Alla.” Mātāsa tana číkin dāki, ta šíga gārin
 daúka māsā, ba ta kōmā ba tūkūna. Alla ya gāma
 wónan hakúmci. Ta čē, da na šíga gārin daúka
 māsā, īna saúri (sámri) mázamáza, én kwāše múku
 tūo, ya ša híska, ášie har ka yi wónka ka kōmo?
 Ta čē, béri akwāše múku tūo. Ta kwāše músu tūo,
 suka čē, suka tāši zūa gídān mállamīnsu. Mállam
 ya če da su, har kun zō kọ? Ši babá mállami
 Šiēku ya čē, ku zámna ku čī tūo. Sunka zámna
 suka čī tūo. Ya fíto, ya šíga gabá, suka tafī má-
 sallāci; sunka yi sállā suka kōmo gídā. Ya zō
 zāi zámna šī mállam ya čē, “Bābu kúsa ga Alla,
 bābu nēsa ga Alla.” Ši, wónan da bai bāda gās-
 kiā ba, doñ wónan Alla ya nūna māsā almārinán,
 doñ ya bāda gāskiā, rā’nán ya bāda gāskiā. Ášie,
 mútuā ta zō ga sōfo nán, rā’nan sōfo, nán ya mútu.
 Ši wónan babá almāžiri nán, ya (zāši) gāži málla-
 mi nán, doñ háka Alla ya nūna māsā alāmarī nán,
 doñ ya bāda gāskiā ga alāmarin Alla. Kōmi akačē
 Alla ya yi, ya yi. Káda ka če, abín nán Alla ba yi.
 Ámmā Allaha Allaha! káda agāyawa, jāhili
 wónāda ba šī sán’ Alla ba, saí ya čē, kārīā ka kẹ yi
 da kaí da šī dúka ku daúki alhākin Alla. Kaí da
 muka gāya máka mun sán’ mállami ne, kaí ka sán’
 Alla, dōmin háka muka gāya máka.

14. Dogo's Account of his Life as given by himself. Communicated by the REV. C. PAUL of Kippo Hill, River Niger.

Añhaĩfēni da (= ga or a) bȳrnĩ Damagaram, Sūnān ubāna, Mahama, uwāna Madīna. Sāan da īna yāro īna nōma gōna tāre da ubāna. Kānēna gúda da na sāmú ya rásu da yáki Sheikh Kūkawa. Sāan da na yi gírīmā na tafĩ fataúci tāre da madugú wóni sūnānsa Mizakkara da bȳrnīn Gumel. Muna daúka Kanwā analébtuwa šānu. Gumel ya yi nēsa dagá bȳrnīnmu kuāna gōmā ša biál. Mun ĵe mun kōma háka šēkarū biú. Hákanán ne māsusamāmi sunka pásšē haínya sun káššē mūtāné číkīnmu, mu dúka hámsin da bókoí, sun káma mūtāné īširin da bókoí číkīnmu, nĩ ne číkīnmu, mūtāné fúdu akakáššesu. Tālatin da daía sun súbdē kāyā sun gúdu. Mūtāné Burbēbe su ne, sun pásšē haínya. Burbēbe wónan dān bȳrnĩ ši ke ɽakānin Gumel da Kāno číkin kūrūmĩ, sunka kāwomu da bȳrnīn Kāno, nán ne akasaíšēni; ba-yārube wóni da ya tafĩ Kāno, ši ne ya sāyēni, ya kaíni Ilorin, daga Ilorin da Aĵaše¹ kúsa da bākīn kōgi. Wónḁa ya sāyēni da Aĵaše sūnānsa Akamgba² na Domingo, ba-zāñfara ši ke. Šēkarā šída ni ke gídānsa, īna yi aíkĩ mai ĵa īna tūra agba³ kaí bākīn

¹ Baddagry. ² Cooper of. ³ Yoruba word for Cask.

rūa. Nī da abōkaína biú, sūnānsa Zoki da Salifu, mun gáma bāki mun gúdu. Muka zō Eko,¹ wūrin Guluba.² Mu mútāné arbaín da fúdu.

Mun támbāyā Guluba muna sō mu kōma gídā. Ya če, tō, šina da kyau. Hákana nẹ ya yi tákardā da sārīkīn Massaba, sārīkīn Nuffe, šī bāmu haínya gídā. Sārīkīn Massaba da ya gáni tákardā ga če, tō, šina da kyaú. Da ránā Aljīma ya tāra mútāné da māsáláči da Bidda, ya kirāmu, ya če, wónḁa šī kẹ sō sámma, šī sámma, wónḁa šī kẹ sō tafí, šī tafí; gá gúzure, káda kōwa su tábāsu da haínya, su yāya nẹ. Guluba abōkina nẹ.

Ámmā nī ban tafí ba da garīnmu, na zámma Lokoja da mútāné Anasāra. Da wódānsu da sun tafí na jī labāri, da sun kaí gídā lāfiā.

15. Magánān Omoru. The History of Omoru.

Sūnāna Omoru. Anhaífēní da bīrnīn Wurnu. Obāna sūnānsa Albadu, sūnān uwāna Mamuna. Aíkīna sāan da na yi yāro gínan tūlu da mātā su daúka rūa. Aíkīn gína tūlu bābu anifāni, don wónan na béri, na tafí Nuffe ina yāki, šēkarā īšīrin ina yāki, na tafí yāki Nuffe. Nangwam ačē sansāni Yawa Zozo sansāni Bayaro, Kaffi, sansāni Madawaki, Kumá, na šīga sansāni Ndako, mayākin

¹ Eko = Lagos. ² Guluba, the Name given to Sir John Glover, Governor of Lagos.

sārīkīn Nuffe da sansāni Bayaro na sāmú bāwa biál, na sāyēs, kúrdīnsa na kášē bánza, ban yi ámrē ba, ban yi kōmī ba, gá ni, na sámma wōfi. Yāki nán ba na bēri ba, sai na sāmú bāwa gōmā ša biál, sāa nán ina tafī gídā, na yi nōma dada, na yi ámrē, na samma maidūkiā da Alla da ma aíkīnsa ya yírda sammawan bāwa gōmā ša biál ši ne addōan da dūniā nán.

16. Omar's Visit to the Mission Station at Lokoja.

Mállam! Sanú da ránā. Nnhh! Sanú da ránā abōki. Wānēne kaí? Nī bākō ne. Na jī labārīnka dagá sansāni, don wónan na zō én gāišēka. Sanú sanú. Kana lāfiā? Lāfiā laú, mállam, na gōde Alla.

Abōki ina sō ka fadā mání labārīn ránka dúka. Tō. Sūnāna Omar, aṅhaífēni Kāno, ubāna sūnānsa Osman, uwāna sūnānta Adama. Sāan da na yi yāro ansāni da mākarānta, sūnān Mállam da ya kōya mání karātu Amadu. Na sámma karātu šēkarā biú, sāa nán na kī karātu, na tafī fataúci, na ž Adamawa na sāyē haúrīn gíwa, ina kāwo Eggaṅ, garīn sārīkīn Nuffe. Na tafī Adamāwa sāa biú, sāanda ina kōma Nuffe na kaí Kaffi, na jī labārīn Nnako na yāki da Koto da Bassa, da Affo, da Gwāri da Agatu. Na bēri fatāúci, don ban yi aṅfāni kāmān yāki ba. Wōta bókoī ke nán da na šīga yāki, ban káma bāwa tūkuna ba, yāki nán ba na bēri ba, saí na sāmú bāwa īšīrīn da biál

dōb

90p

90p

90

dōb

dōb

dō

túkun, sāa nán na tafí gída én že en yi nōma. Ubāna da uwāna ba su sáni wūrin da nī ke ba, na bérsu šēkarā biál.

Dúka ke nán? Dúka ke nán, wóla ya kārē. Ba ka gāya mání labāri na ċinīkin Kāno ba? Na gāya máka mállam!

Tūrawa mútāné Tarābalas suna zūa dayāwa kāmān dārī biál, dúka māza ne, dūkiānsu da bīsa rākūmī kāmān ālib, suna kāwowa akóko, alkeba, jēlbafalāďára, rāwanī daíjan bākí, bakki da duāsu, da tákwobi, da súlke, da liyar. Sāan da sun zō su kan yi wāta biú ko úku; suna yin ċinīki da haūrin gíwa, da tozali da bai. Ámmā ém bāwu ya ta haífi da haínya ańkāo da īta anbérta dīā wūrin da tana sō ta tafí, ta wačē.

Zūānsu dagá Tarābuliš wāta biál ne. Sāan da mun jī fātake suna zūa suna kídī muna būga bīndīgā muna yīn mūrna. Sāa nán tālakāwa su sāmú abinči.

Abōki dúka wónan na jī, ámmā īna sō én tám-bāyēka magána gúda; kuna tamáha da garínku da mu Anasāra muna da adīnīnmu? Wallahi, Mállam, mu jī háka. Da na zō nán na gáni mā-sallāčīnku, šī ne dakyaú, abú dúka ya yi daídaí, nī da abōkaína, mun yi kālōnsa. Ámmā ka jī magána woāzu da na yi ránā Lahadi, ránān Aljī-mamu? Na jī dúka da ka jīūya da Hausa. Ka gáni na yi woāzu Isa Kristu, wóna kun kirā

*Annabi Isa da Alkorānku, kun dāriāmu, da mun
 ċē abín Alla da gāskiā. Abin Alla ši ke, Alla ya
 ċē háka. Sāanán da ya aíkē monsōnsa, mallaíka
 Yibirilla, wónḡa ya kāwọ labārin haífuańsa da
 dūniā, wónḡa ya yírda da ši, ba ši rasa ba, saí ši
 sāmú rāí hal ábadá. Abin da mu Anasāra mun
 yírda ke nán. Da Alla šina sọ dūniā dúka su
 yírda kumá, doń žīnīn Isa Kristu da ya subás da
 gílme ya wóríkēmu daga sūnufi dúka.*

Mállam gāskiā gārēku.

*Hákanán ne abōki, mu kumá muna sọ ku gáni
 gāskiā nán, da ku bī haínyān gāskiā. Na žī,
 Mállam. Ina sọ en tafī gídā ankírā salla kọ.
 Tọ, tọ, sanú. Saí anjīma, Mállam. Tọ, sanú,
 abōki. Ámmā taya tókuna ga gōrọ kádań.*

Bárka Mállam, bárka!

17. A short Account of the Invasion of Hausa
 by the Fūlāni, by Hašimu, a Hausa-Fūlāni.

*Nī Hašimu; sūnān ubāna Abdu, uwāna Adama,
 su biú Fūlāni ne. Anhaífēni da dān býrnī Gorzo,
 yámma da býrnī Kāno. Obānēmu sun fita daga
 býrnī Kunāri, da Futa Dsalon da Malla, túnda sun
 tássó zūa nán šēkarū dārī tāra da settin (?) su
 dúka suna kīwọn sānu, sun sámma jāmāa bābu
 býrnī. Abín da ya kāwọ fad(d)a har sun sámma
 māsugāri ši ke nán.*

Bunu sārīkīn Gober, ya ċī šānūnsu dayāwa.

Fūlāni ba su čē kōmi ba. Ya kōmọ kumá ši čē šānu. *Fūlāni* sun čē ya yi kyaú mu rāma(wa) *Ámmā sārīkīn Gober* ya dēbe šānūnsu, ya kāwọ ya bāsu, ya čē, lāfiā tākānīnmu; ku tāsso daga nán ku kōmọ kúsa da ni, sunka, čē ba mu zūa; da sun kī. Da sāfē ya kāwọ yāki da dāwaki ālib ši kwašē *Fūlāni*, ámmā *Fūlāni* sunka kōrēši seraí. Dagá nán ba ši kāra kāwọ yāki kumá, saí šina kāwọ sōmu (māganī) šina sā da rūa da suna ša da su mútu dúka. Báyā wónan *Fūlāni* sun bāši yāki, sunka káššīē mútānēnsa, sunka kāma bāwa da yāwa, hákanán ne *Fūlāni* sun čē *Gober*. Hákanán *Fūlāni* kumá sun aíkē da mútānēnsu da Hausa dúka da su fadda da arnānsu (habēnsu) sun aíkē háka da býrnī Kāno, Káčina, Daúra, Zozo, Ranu da Bornu. *Fūlāni* sun fíta wōšē suna yāki da su. Hákanán *Fūlāni* sunka kōrēsu, sunka samma da býrnīnsu suka čīsu. Sēkarā sabain da úku ke nan túnda sunka malāka.

18. Lokoja, Rūan Kwāra. Šēkāra Hejira 1293,
na Anasāra 1876.

Magánan Omoru, mayāki.

The Story of Omoru, the Warrior.

Mallam Mahamma wóna ya fito dagá Haúsa ta gabaz, ya gaísua mállamai Anasāra dúka da sun mútāné Alla dúka wóna suna aiko Labāri-

Nāgarī číkin kása dúka-Alla ši bāsu lāfiā, ši bāsu ūko, don su ūya yin aiki nāgarī wónḁa suna yi.

Omoru, dān Mahamma-Banče, sun aífēsa a Kano číkin kása Haúsa ta gabaz. Lōkači ši samāri šina sāyi dōki, ši kāwōši a Kāsan Nuḁe ši saídaši; haka šina yi har ya zō ya zámna tāre da su ya sámma bārān Sumazāki, dān Mallam Dendo. Ši fa ya sāraúta ši mayāki na Massaba. Mafāri ya kī čē wónan sāraúta. Suma ya čē da ši, dōmi? Ši ya čē, don rīkōši Massaba; ya ā sāni yāki da ku wóta ránā? Ni sérki na čē da ši “čē” ši bābu kōmi. Ya yi ši mayākīnsa a Rabba; a nan ya sāmi dūkiā na kaínsa; da yāwa dōki da dakāru kumá da yāwa. Mafāri bāra nāgarī ši kē; amma bāyānsa ya daúka mūgu alli; mafāri ubāngīžīnsa ya aíkōši garin yāki; ya yi nasāra da yāwa; ya pālše garūruā da yāwa. Amma bāya wónan kumá ya aíkōši garin yāki; ya yi nasāra kumá dāa; ya kī zūa gída fatawāye. Don wónan ubāngīžīnsa ya yī fūši; ya kaí yāki a wāzēnsa; amma ši fa ya fīši kārīfi; ya yi nasāra; ya čēši; ya kōrēši har zūa ga Illorin; ya malāka Kāsan Nuḁe. Sāanan Omoru, dān Massaba ya zō dagá Haúsa; ya yi yāki da ši. Ši fa, Alla ya bāši ūko, ya yi nasāra; ya čēši, ya kāšēši; ya kārba kāsān ubānsa. Bāya wónan dúka, ya aíkō gārēsa ā Illorin, don ši kōma gída ši čē sāraútānsa. Dagá lōkači nga ni (= nē) kása sun Nuḁfawa ya sāmi lāfiā.

19. (a) *Kāno*.

Kāno ni (= ne) sūnā wóni babá bírnī cínkin kāsān Haúsa. Mállam Sulemanu, ba-fulāta ne a sáraúta Fúlāni, ši fa ya fāra cín serki. Daga lōkáci wónḡa akakárba ita har yánzu ya yi šēkarā sábaín biú bābu. Báya wónḡa ya tāra su nán, ya cī sáraútānsa šēkarū tāra, báya wónan ya mútu. Báya na mútuānsa Lemamu Dabo ya cī sáraúta šēkarū āširin da bókoí, ya mútu. Báya na mútuānsa, dānsa Sumanu ya cī, šina cī sáraútānsa šēkarū tāra da wāta bókoí, ya mútu. Báya wónḡa ya mútu Abdulahi kumá ya cī.

Daga mafāri har yánzu Kāno bírnī babá ta ke. Cíkinta ba ā geni kafriči sai Musúlmī, ámmā cínkin sun gāri (= garínsu) kārāmī wónḡa ya kúsa da ita nán ā na geni kafri da yāwa.

Abdu, maícín sáraúta yánzu, ya sāmī amāriā fúdu, sadakā dayāwa, dān da diānsa, tālatin da daía su ke. Ya sāmī yāyān yāki dayāwa, maihāwan dōkīnsa ya yi kāmān mútané dūbu gōmā ; ši fa babán serki ši ke. Ya sāmī dūkiā da yāwa. Šina da yāki ā hānū. Da ya fāra cín sáraúta har yánzu ya yi kāmān šēkarū āširin da fúdu.

Akoí da yāwan cíniki cínkin bírnī nḡa. Gídā cíniki na Tūrāwan gabáz cíkinta, ya yi kāmān ham-sāmiā, suna kāwọ dishamida, riāli da abín cíniki dúka na Tūrāwa asaízūa én suna kōmọ suna sāyē

bāwa, gēro, lēmu da tufāfi. Mútāné dúka číkīnta sun yi kāmān dūbu dārī da āširin daía bābu. Akoī mākarāntai da yāwa číkīnta, māsallāči tārī; akoī mállamai ālfin da dārī úku da gōmā da bōkoī.

19. (b) Another Description of Kānu (as Dorugu pronounced the Word, instead of Kano).

Kānu bīrnī babā da ga čīkin garī Haúsa. Bīrnīn Kānu garīn yāyāyé, ámmā wódānsu mútāné su kan čē bīrnīn Kānu garīn yāmāta, don dīānsu suna da kyaú. Kōfān bīrnīn Kānu ina tamáha ša fúdu. Gínan bīrnīnsu da ṭāwo, angínāsu da yímbu. Suna da góndan Mazar, da góndan dāži. Da akoī wóni itāče sūnānsa lēmu šina da ṭāmi. Kōwónē dān-Haúsa šina sō lēmu ga čīkin alžīfūnsa; wódānsu da gírīmā kāmān góndan dāži, ámmā wódānsu kánānā. Bāyān bīrnīn Kānu suna da gōnaki da yāwa, da suna da rukúki, da suna da kōramā da yāwa ga bāyān bīrnī. Suna da wóni dūši sūnānsa Dāda, tún da ba ka gáni ba bīrnīn Kānu kana gáni kānsa. Kāsuān bīrnīn Kānu tana da gírīmā.

Akoī sabīra, tākálmin Kānāwa, tāndun kōlli da kōlli, bérkōno, gīširī, nāma, rīgā, alharīni, māsokáči kō madūbi, tākobi, allēwa; šānu, rākūmā, da abú da yāwa bāmāda wōnan.

Makāfi da māsugāni dúka agariwōye suna čīka kāsua. Ēn ka zāka ga mārīnān Kānu kana gānin

mútāné wódānsu suna rīna alharīni, da wódānsu zāre; wódānsu suna rīna rīgā, da wódānsu suna dúmki; wódānsu suna būgan túrkudi suna yīn wāka. Ēn ka šīga ga čīkin bīrnīn Kānu ka yi háñkalī ga kāyānka kánānā, don sun sáče tāsamu tunda mu ke dagá nán, sun sā ga kálkāšin babān rīgānsu, sun yi yāwo da ita.

20. *Labārin sāmūn Dan Daura (Dorugu).*

The Finding of Dorugu.

Da Bukar (Abega) ya jī labārin Dan-Daura ya tada mōnzo garīn bidānsa. Monzōnsa ya tafī ya yi néma har ya sāmēši. Labārin bida da sāmūnsa wōnda mānzo ya kāwo ke nan.

Sūnāna Abdu, ba-Kabe, anakirā kua Yerima. Bukar ya aíkēni em bido Dan-Daura; nī ko na tafī bida Dān-Daura. Da munka tāši dagá Lokaja munka kwāna Bohu garīn Ibrahim; dagá nán ba mu kwāna saí Yāši na Mozu. Dagá nán da munka tāši munka kwāna Gāba; dagá nán saí Amāra. Da munka tāši dagá Amāra saí garīn sarikim Bāsa; dagá nán saí Loko; mun kwāna biú Loko. Da na tāši saí jān-gāru; dagá jān-gāru Nasarāwa; dagá Nasarāwa saí Kafi. Na yi kwāna gōma ša biú Kafi. Dagá Kafi saí Bulunguru; dagá Bulunguru saí Gitata, Fanda, Kukui, Aribi, Gurara, Kačia, Aduma, Falale, Giriku, Rimi, Zózo. Kwāna na biú Zózo. Da na tāši da Zózo, na kwāna

Kudan. Da *Kudan* da na *tāši* na *kwāna Tudun-Kāya* sābon garí *Gorzo*, *Dambā-koši*, *Gayam*, *Rogi*, *Tōfa*, *Gogori*. *Tōfa Kāsuān-tudu*, *Birnin Kano*. *Kwāna* na *aširin* da *biú číkin Kano*. Da na *tāši* na *kwāna Kekwa*, da *Kekwa* na *kwāna Kogi*, *Kaiwa*, *Dučin-Gadawar*, *Take*, *Gamza*, *Bidr*, *Sābon-garí*, *Kaure*, *Isāwa*, *Zongo*, *Kaiwa*, *Gogi*, *Missau*, *Tika*, *Magaba*, *Kogi*, *Babān-duči*, *Babúr*, *Gudá*, *Birni*, *Garua*, *Kukāwa*, *Wanka*, *Čeliel*, *Igabi*, *Kuna*, *Dorowá*, *Garmáo*. *Nán* na *sāmē Dan-Daura*. Da na *sāmī Dan-Daura* na *čē*, *Haba*, *Dan-Daura*! *Mútum* ya *bér gídānsa ši kása woíwoyawa*? *Yānuwānka* sun *kása zāma hañkalīnsu* ya *dāmu*. *Añkaí* *māsu labāri* ka *mútu*, *tō*! Sun yi *kūkānka*. Sun *čē*, en *dādaí* sun *sāmu wónḁa zāsu aíkāši* samo *sānso māsu labāri kō kana da raí*, *kō mūtūānka* ya *zāma gáskia*, *dā ko lāda su yí daši*. *Yāu šēkara* *biú* ba su *sāmu* ba. *Ni* ko, *ina* zamne *tāre* da *Dānuwānka*, *baí Kása máni kōmī* ba. Na *ji* da *kūka nāsa* ya yi *yāwa* na *zūa abidoka*, na *čē*: *maidaúda*, *gōnīnta wūya gārēta*, em ba *don háka nán* ba, *dā en Dan-Daura* na *da raí dūniā* na *sāmo máka ši*: en ko ya *mútu* na *kāwo máka gáskia*. *Ši* ya *sā* na *tāso zákua bidānka*. *Nī* ko *kōda* na *zō garínku* ka *sáni* ban *sánka* ba; kai ko ba ka *sanī* ba. *Nī* ko na *daúki alkāwali* ga *yañuwānka* da *kāku kánka*. *Alkāwali* da na *daúka* da *ši kē* ba da *munafuči* (ba) na *záka* ba. *Alla* ko ya yi

máni dalīli na gāna da kaí. Na gode Alla. Tō! Ka kárba kirān yāñuwānka? Ya čē, na jī. Munka kwāna; sāfiā ta yi, na čē, gá tákardūnka dagá Bukar, da Mállamin Anasāra. Ya būde, ya gáni, ya čē, tō! ina jī, anačēwa anabidana, saí yau na ga gáskia; saúra mua táfia da ikon Alla. Na čē, tō! širia mu tafī. Munka kwāna tāra; na čē: har yānzū širīnka bai kāre? Mu tāši. Ya čē máni, Yerima! Na čē, ī. Ya čē, ka ganemu, mu Anasāra muna da dādi, ba mu da dādi. Ka ga sāa da nikē čikin dūkiā nán na Anasāra abačēni da dāre abačēni da rāna; ayi máni baka magāna, en hañkūre: na rīgia ya na zāma nāsu. Doñ hákana Alla ya sā na fíta, ban sāmu dāma kōmawa ba; amma na sán sabada háka akakirāni; da ikon Alla na tafī gída; jawābinsa kē nán. Ko na zō gída ko ba su sáni činikīnsu ba ina zámne da yāñuwāna ya fī máni. Kalāmīnsa kē nán.

Na čē, tō! gōbe na tāši; ya čē, ka tāši? Na čē, ina tāši. Ya čē; yoū, ši kē nán, sanú sanú nī kan yi. Na čē, tō! em ba zāka ba ka fadā máni, en tāši. Nī anaikōni wūrīnka, da añkaaíkōni wūrīnka anka ko bāni wāta úku; yau, gáni wāta biar ban kōma gída ba; na čē, nī, em ba ka táfia, na kōma gída. Ya čē máni, kaí, ba doñ ina gáni girmānka ba, ka ži wahalla, bābu šegen da ka fīšēni da kāsa nán. Na čē, aū ya (is itsa) na čē, tō! bābu laifi. Da kaí da Bukar da Mállam Anasāra da dúk na

sāmu lāda tāre da ku ; na čē, na gode Alla. Na jī labāri kana yi mání háka háka, ka woholšēni sai zūa fāduān dāmana zāka. Ya čē, kaí bēri fa yi mání garāže, sai wāta ya ŧaya sāa nan mu tāši. Na čē, nī na yi kōkari ŧaya ba nī ŧāya har wāta ši ŧaya. Túnda na ganēka en kana táfia mu tafí, em baka zūa kuá, ka bāni šaída en kaí ga yānuwānka, da sunka aíkōni. Sāa nan mūtānén garí sunka čē, kaí Dan-Baúra (Daura) Dotižo kamá wónga ya tāso garí da garí har kó ya gāna da kaí, bai kamāta ka yi gērdama ba. Sāa nan ya kárba, ya čē, tō ! Góbe mu tāši. Góbe ta yi, munka tāši, munka yi kwāna tāra munka zō Māgaba, munka kwāna bókoí. Na čē Mai mu tāši. Ya čē, ina bīm bāši na zámbér īširin ; ba zā en tāši ba, saí suna bīani. Na čē, haba ! Dan-Daúra, ba lálē zámbér īširin ba ko zámbér dārī nē, ba ta ŧaišēka ba : Ka šīriā, mu tāši, mu tafí. En sun bāka mu tafí, em ba su bāka ba mu tafí ; en yau muka tafí gída, en dūkiā ka ka sō, dañuwānka na bāka. Ya kī. Mun kōma, mun kwāna fúdu. Na čē : Dan-Daúra, gobe mu tāši. Ya čē mání : Kaí ! ka ŧanančēni. Irin wónan da ka ka yi mání, ba nī sōnta ; ba nī sōn gāraže ; sanú sanú nī kan yi. Na čē, tō ! Em ba zāka ba ka fadā mání. Na čē góbe ina tāši. Ya čē, ka tāši ? na čē na tāši ; ya čē, yi, ši kē nan. Ni ko da garí ya wāye na tāši. Rābona da ši kē nán. Mātānsa ta yi kūka, ta yi kūka kwāna úku.

Na čē máta, yi háńkūri, en Alla ya sā kina da rābōn tafī gída, ki tafī! Ta čē, en ka tafī ka fadá Mallam Anasāra da uwāta Māmi (Mrs. John) em ba yeńkēni ba na, en īna da raí, bāzara, īna bī mútāné en gúdu; ši zama nai ši. Na čē, tō! Ši kē nán. Rābona da ši kē nán.

VII.

CONTRIBUTIONS BY MR. GOTTLIEB ADOLPHUS KRAUSE,
SENT TO THE AUTHOR FROM TRIPOLI IN AFRICA.

1. *Álmāra mútānēn daūri wónḁa ya yi ta sōfin mútāné.* By Hadzi Adam, of *Sókóto*; (probably a Fulbe by birth.)

Wóni sōfo da dānsa úku.

The Story of an Old Man and his three Children.

Ya čē da dānsa kārāmī, in (= én) na yi mútu karka (= kadáka) yi gādo číkin bāyina, ka daúka dōki nga kārāmī, ya īšēka. Ya čē, tō, ubāna, Har ubānsa ya mútu mállamaí sun záka rābōn gādo. Sun rabá dīā maínya maínya, sun daúki bāyi, ši kao (= kuá) yāro kārāmī ya čē, ba nī sō bāyi, saí dōki nga kārāmī ši ni ka (= kē) sō. Sun čē, kaí, mahaúkáčī ka kē. Ya čē, da háńkalī na dōki kārāmī ni ka (= kē) sō. Sun čē, ku bāši, anbāši. Ya kāmāži; ya yi ma(i) túrke. Ya yi kūka; dōki, ya čē: dān da dōkin abba, dān da

dōkin ínna, mī ka ka (= ke) sō? Ya čē, bāni rūa, ka bāni čiāwa. Ka gāni karka (= kadá ka) yi tōro. Zāma (sai ma) ži bātun ubāka, ka ga labāri ya yi mása dābu: rīgā, da wándo, da tákalmī, da wūla, da rāwanī, da māži, da tákobi, da sināria, da āzurfa. Yāro ya ži dādi; ya kāra ma(i) sā čiāwa da rūa; ya šā ya kōši. Har sälla ta záka yāro (ši) na kūka, ya záka énda dōkīnai (= dōkīn-sa) ya yi mai (= mása) magána. Dōki ya čē, mī ka ka (= ke) sō? Ya čē: bābu rīgā, bābu wándo bābu kōmi suna dāriā ta (= čē). Dōki ya čē, ka yi kūrum. Ya kāwo mása rīgā, da wándo, da kōmi. Ya kāwo mása súrdi, da kāwu, da lizāmi, kāyān dōki dúka; sināriā da āzurfa. Ya čē, ka haúni, ámmā īdan (= indan = kadán) ka haúni, én ka ži dādin sūkuā karka (= kadá ka) sā mīni (= mání) kaímī. Ya čē, tō. Añkatafi ūrin (= wurin) īdi mūtānē suna fadī, wónčan, wānēne ná (= nán) da kao (kyau) ši ka (= ke) añkakōmo dagá īdi mūtānē suna fadīn wōnga yāro ya fī yanne na sā kāyān. Yāro ya ži dādin sūkuā; ya sā kaímī ga dōki ya wúče gīda šina sūkuā šina sūkuā har wóta gūda ya zō ga gārī wāni (= wōni) Bābu wōnda ya ganēši saí dīā ta sárkin garī ná (= nan) ya šiga číkin kúmči, ya dāmre dōki bai (= bāyā) gá kōwa ba, áše, dīā sárki ta gánēši; ši bai (= baya) gánēta ba. Ya fīta ya yi kāyān bāwa, ya tafī číkin garī, ya dēbe žiráí, ya rūfe īziā-

taí (= īziāsa) gúda, ya tafí šina tálla bāwa; ya saies (= sāyés) báwa; ya saí (= sāyi) háči (= házi) da dāwa; ya daúka rūā ya tafí énda dōkīnaí (= dōkīnsa) ya bā ši rūa ya šā, ya bāši háči ya čī da čīāwa. Gōbē hákaná (= nán) žībi hákaná.

Dīā sárki ta čē ma sárki: na gá mīžīna, ba nī sō kōwa saí šī; ya čē, ina (= éna) ši kē? Ta čē, maisaida bāwa, maižīa na gudá (= gúda) ya čē: kē mahaúkáčīya ki kē! Ta čē, áá, ina sōnaí, (= sōnsa) ya čē: dīān sārākūnā suna sōnki; kē ka (= kán) āmrē maižīa gudá? Ta čē, ši ni ka (= kē) sō. Dīān sārākūna sun žīa sun čē: muna kašēši; ši kau (= kuá) šina yāonaí, ya yi gídānda wóta sōfuā; sunka čē, én ši ta kē sō muna fissai (ī = ši) dagá číkin garí.

Sárki ya čē: ankāmō mūni (= mání) zābo gōmā bābu hálbi, bābu būgu, sun čē, tō. Kažīa (nāžīa?) ya tafí énda dōkīnaí šina kūka. Dōki ya čē: mī ya sāmēka? Yārō ya čē, ka žī, sárki ya čē: akāma mása zābo gōmā. Dōki ya čē, sā mīni sérđi (= súrdi), ka haúni, mu tafí. Sun tafí dāži, ya kāma mása zābo gōmā, sun tafó gídā. Su sun gánēši, sun čē: gá wáni (= wóni) dān sárki da zābo gōmā! Sun čē, ka bāmu sūwa (= su), ya ēē, ina bāku sūwa (= su) én yi múku wúta ga bai(a) (= bāyā) ku daúka(su). Ya yi músu wúta, sun tafí gídā sun kāo (= kāwō) ma sárki zābi. Sárki ya čē, ina (= éna = énna) nē(a) mīžī ná (= nán) sun čē, dān bānza, wa ya sáni?

Yāki ya záka ga garí ; ya fíta ya kōrẹ yāki ši daía. Mútānēn garí sun gaza isa (more probably should be read, sunka ísso) cíkin yāki ; ši daía ya kōri yāki. Wani (= wóni) būzu na (= šina) gáni, nai (= šina) yi an (= én) záka gýwa. Būzu ya čẹ, Sárki, mútum daía ya yi mayāki! Ya čẹ, mai īžịe nā (= nan) gudá? Sárki ya bāši dīānaí (= dīānsa) ya āmrẹta. (Sárki ya bāši dīā én yi āmrẹta). Ambāši šāšin garí. Yā hánna ma dīān sārakūnā. Sāā ná (= nán) ši kaọ (= kau = kuá = kwa) ya čẹ : ba ka čẹ, akáma máka zābọ gōmā? Ya čẹ, akāọ (su), wónḁa ya kámosu, saí kārīā suka yi ; su kāọ máka šeída (= šaída), bābu šeída, nī na kámosu. Ya čẹ, akaí šeída ; nī ne ankadūba ančẹ, gáskia ka (kẹ) ankayi músu kūwa ; sunka yi kūmiā. Ya kārẹ.

2. *Tasūnia ta zōmọ da ya kāšẹ zāki.* By Hadzi Ibrahim Ben 'Ali el *Fūlāni er Sókótọ*. Krause.
The Tale of the Weasel which killed the Lion.

Ya ka abōki ini (=én yi) máka tasūnia ta zōmọ ya kášẹ zāki wónan (= wónḁa) babān dādži (= dāži) nẹ. Akoí dagá čán námān dāži dẹwa (= da yāwa) suna kyo (= kīwo = kúwo = kyu) dagá nán. Zāki ya gáni žina (suna) čīnsu, ya hána másu džīn (= žīn) dádi kyu. Sunka čẹ, mu záka, moi (= mu yi) dabāra, mu tafí ūrin (= wūrin) zāki nán, mu gaía mása ši ya hána mu žīn lin kyu, mu kau (= kuá) muna gúddūnsa.

Wóta rānā šina nēmēmu ba šina sāmēmu ; rānā nán ši kau kwāna de unwa (= da yūnwa) mu gaía garāsa (= garēsa) mui (= mu yi) sulha mu da ši. Kōyaūše sāfiā tāši, én rānā tai sāka (= tsāka) záka, mui kūrīā zakāni (= takāni takani) mu wanda (= wōnda) dúk kūrīā ta fāda bīsa garēši, mu kāmāši mu kaí mása ši šz (= čz) mu kau (= kuá) ši bērmu, mu yi kyo én ta mu kasa (mui ko in tamu kāsa) sun tafí mása sun gaía mása, ši kao (= kuá) ya gaía músu ya yérda (= yírda) sunka tafí číkin dāwa sun kai (= sunka yi) taki-wōnsu. Kōyaūše sāfiā taii (= tayi) én rānā tai (= ta yi) sāka (= takā) sui (= su yi) kūrīā ; kōwanēnsu ne kūrīā ta fāda bīsānsa ém babá én kārāmī ankāmaši, a-aíkē mása, da ši ši čz dagá nán. Wóta rāna kūrīā ta fāda bīsa ga zōmọ ; sun kāmāši, zāsu aíkēši úrin zāki ya čzši ; ya gaía garēsu, én dā de kú sakēni ku bēni én tafí nī daía nā ūrin zāki, da na kášeši, mu dúk (= dúka) mu fūta. Sun gaía garāsa ina (= éna wóta ka kai (= ka yi) ka káše zāki? Ya gaía músu, ba rūānku, nī dē (= daí) kuka lēni da ši. Sun gaía mása dyeka(?) kaína ka šíga číkin dadyi (= dádi), inde (= én daí) ba ka tafí máza ba, mu nēmāka mu kaí mása ya čí. Da ga nán zōmọ ya tafí ya nēma ūri ya šíga, yai (= ya yi) kwānčiāsa har rānā tai sāka (= tsāka). Zāki baí gá ankāo mása kōmi, ba ya gaía wódanan abaíbaí mīa (= mī ya) sāmēsu kaí

yai (= ya yi) cīra har kúsan azubar, bai gá kōmi
 ba, yai fūši, ya tāsī, ya tafī šina nēmānsu da gáčán.
 Zōmọ ya cīnkayēši šina táffe ta fūši, šina sámri
 kíssakíssa, zōmọ ya tāše mása ya tafī máza šina
 kūka, ya gaía mása, kaí, mī sāmēka? Tún da
 sāfe ina dīrānku, ba ku kāwó mání abíncīna ba,
 ya gaía garāsa, ya cē mása, gá ši, anyī kūrīā;
 kūrīā ta fāda bīsa zumuna zōmọ, sun cē mání, tō,
 gá ši ka kaí zumānka ūrin zāki, na tafó (tafī)
 da ši mun zō wūrin rīziā (= rīžia) mun sāmē
 zumānka zāki dagáčán, ya karbaši dagá hānūna,
 na gaía garāsa, ka barši én tafī da ši anaakēni
 dā ši ūrin zāki, ya gaía akoí wóni zāki wóna ya
 fīni dúka cíkin dādži nga, wúče ka gaía ga zāki
 nán na karba, ši záka ši sāmēni, gá ni dagá nán
 ūrin rīdžia na sāya (= tsāya = ṭaya) ina kūka,
 ya gaía garēni ém ba ka tafī ba na kāmāka na cīku,
 ku duk biú. Ši ke nán na sō nūna máka zāki ya
 gaía mása mu tafī wūrīnsa. Zōmọ ya úče, zāki ya
 bīši bāyā, sun tafī har ya zō da ši kan rīdžia, ya
 saia (= ṭaya) bīsa rīdžia, ya gaía garāsa yella ka
 sō kākā ka gáni; zāki ya zō zōmọ ya nūna mása
 inuwānsu cān cīkin rūan rīdžia; zāki ya dūba ya
 gáni gāši cān zāki da zōmọ, ya kāra fūši ya zābūrā
 ya tūmá ya fāda rīdžia woi zāši fadā da zāki nán
 da ya gání dagá nán; zōmọ ya účē ya tafī abínsa,
 ya sāmēsu, yā gaía músu hákanán ta ka džē índa
 zōmọ ya kážę zāki da dubāra: záma dubāra ta fī

kārifi ; *ba don dubāra ba mūtum ši saida dōki da rākūmī. Kungurus ka'n kūsa.*

3. *Rākūmī da Gíwa, da Kūrēge.*

The Camel, the Elephant, and the Fox.

Gá ta na (= nan) Rākūmī da Gíwa ; ya kōri Gíwa rākūmī(?) Rākūmī ya zō ga kūrēge ya čē, ina sōn gōnā ba nī da abōkin taíyo. Kūrēge ya čē, tafī kana sāmú abōkin taíyo ; ya tafī, ya yi sásabē. Gíwa ta sō énda kūrēge (ši ke) ta čē, ina sōn gōnā, ban da abōkin taíyo. Ya čē, tafī, kia kina sāmú ; ta tafī, ta iše sásabē, wōnda rākūmī ya tūē. Rākūmī ya záka ya iše antūē gōnā. Gōbe gíwa ta záka anyi rúan dāmānā. Gíwa ta tafó da iri, ta yi šipka, ta tafī. Rākūmī ya záka ya yi nōma, ya tafī. Gíwa ta záka, ta yi maímaí, ta tafī. Rākūmī ya záka žīwaía, ya ga háči sun nīna, ya yénke ya tafī. Gíwa ta záka, ta yi dāmri, ta tafī. Rākūmī ya záka énda kūrēge (ši ke), ya čē, na yi gōnā na sāmún maitaíyo, ban gánēši ba. Gíwa ta zō énda kūrēge (ši ke), ta čē, na yi gōnā, na sāmú abōkin taíyo, ban gánēši ba. Kūrēge ya čē ga rākūmī, yā ka, i, yi gíná én sāka číki ka gá maítaíyōnka. Ya yi gínā, ya sā rākūmī. Gíwa ta tafó ta iše ma rākūmī kónče číkin rāmi ; ta makurē ta čē ma kūrēge, éna maigōnā ? Gá ši ke, kūrēge ya čē máta, ba ši naná, ámmā yánzu ši záka ba ši dādewa ; ámmā ga báta sa naná aže

(probably better : ámmā gabátāsa nan aže) yánzu šī záka ; ya gōda máta rākūmī kónče, ta yi tōro, ta šaéka (šēka) ta fāda dāži ; rākūmī ya fīta ; kū-rēge ya daúka háči dúku šī daía. Gíwa ta tafī ; rākūmī ya tafī. Ya kāre.

4. Dictated by Hadzi Abdullāhi, of the Province of Sindu (or Damagerim), in Bornu. Krause.

Fāsara letāfi na Haúsa, Aršadan Allāhu.

Exposition of the Hausa Book "Aršadan Allahu."

Letāfi šīnañ (= šīniñ = sáni) Álla ne šī dáya (= daía), bábu šī abōki, šī samāme ne Álla šī ya hálīči bīsa da abin da ke číkin bīsa, Álla šī ya yi gása (= kása) da abín da ke číkin gása, (Alla) šī ya sáni šī ya hálīči rūa, ya hálīči čīyāwa (= čīāwa) ya hálīči itátua, ya hálīči hakúkua, da kōwa ya táso, ya hálīči haṭi, šī ya yi abūbua dúka, ka sáñ Alla šī ne. Miyaú (= miyoú = múyaú) da da gobé šī ne midále (= maidēre) ubangīži šī ne, milāna (= maírāna) šī ne misásá báwal kámanú, Alla šī ya yi mútānē jūjāyē kumá (= kúma = kúma) kuá ya yi bábaku, ya yi mázā ya yi máta ya gáma ya čē, mu baúta mása, mu mútānē, mu bīši, mu sán tīlā (= tīrá) alla laála ba šī abōki taráya ko kuñ ganí anáñ ālla adáñ ka čē da šī da wāne lōkačī akayíši šī ya yi lōkačí(ñ) ada(ñ) ka čē da šī a wāne wúli (= wūri) akayíši, šī ne ya yi bīgile

(= *bígire*), *in* (= *én*) *ka* *če* *da* *šī* *da* *dále* (= *dēre*)
akayīši kúma *ši* *ya* *yī* *dála* (*n*) *én* *kuá* *ka* *če* *da* *šī*
da *lāna* (= *rāna*) *ka* *yī* *qáliya* (= *kāriā*; *a*(*n*)) *ka*
če *álla* *a* *bīsa* *yī* (= *ši*) *ke* *ka* *yī* *qáliya* *a*(*n*) *kuá*
ka *če* *a* *qása* (= *kāsa*) *ka* *yī* *qáliya*, *a*(*n*) *kuá* *ka* *če*
a *wāne* *wóje* (*waže*) *yī* (= *ya*) *ke* *fa* *ši* *báya* *hágum*
kuá *kumá* *ši* *báya* *dāma* *bāya* *gabā* *kuá* *ši* *báya*
bāya *kuá* *da* *abú* *da* *ké* *lúa* (= *rúa*) *sáyi* (= *saí*)
alla *ši* *ya* *sān* *abī* *nāsa* *da* *abī* (*abú* *abī*(*n*)) *abū*(*n*)
da *ke* *číkin* *dúfu* *qāsā* *álla* *ši* *kadéi* (= *kadaí*) *yá*
sani, *álla* *ši* *ya* *yī* *itāče* *da* *qai*(*n*) *yānsa* *wódānsu*
kuá *su* *kan* *če* *da* *kātu*(*n*) *itāče* *álla* *ya* *kan* *yī*
dīa(*n*) *itāče* *wāni* *da* *dādi* *wóni* *kuá* *bābu* *dādi* *álla*
ya *yīsu* *da* *mīkyaú* (= *maíkēāō*) *da* *māras* *kyaú*
dúka *álla* *ya* *yīsu* *álla* *ši* *ya* *halitāmu* *alla* *ši* *ya*
kan *yī* *rāi* *ši* *ya* *kan* *kāše* *ši* *ne* *mamátakin* (also
mamálekin, *mamálaka*) *álla* *ši* *ne* *maīkačīn* *maīkata*
álla *ši* *ya* *kan* *yī* *árziki* *alla* *ši* *ne* *ya* *kan* *sā* *ṭiyá*,
alla *ši* *ya* *kan* *sā* *čūta* *da* *maganínta*, *álla* *ši* *mī-*
magána *ne*, *ámmā* *ba* *da* *bāki* *ba*, *álla* *kumá* *ši*
mīgāni *ne*, *ámmā* *ba* *da* *idāniya* *ba*, *álla* *ši* *mījī* *ne*,
ámmā *ba* *da* *kuné* *ba* *kumá* *lōkačīn* *balagáge* *ya*
sān *álla*, *ši* *ne* *mačīko*, *alla* *kadán* *ya* *sō* *saraúta*
tása *yánzu* *yánzu* *saí* *ya* *kāšēmu* *mudúka* *dūniyel*.
Álla *kan* *ya* *sō* (*qi*) *kuá* *múmu* *rāi* *da* *lūtū*
(*t*, almost *ṭ*, *u*, almost *u*) *da* *ba* *ma* *mútu* *ba*, *alla*
ya *če* *káda* *ka* *če* *nā* *fī* *wāne* *a* *dūniya* *fī* *yaya* *tana*
a *gōbé* *lāfira* *ši* *ne* *ṭīla* (= *tsīra*) *ṭīram* *da* *bābu* *lú-*

nānī a (bāya nása) bāyānsa lókačin mūtúm dúka dañ Ádāmu (Adam) da Háwa álla ši ne mikyā-wawa sūna álla ši ne ya sábkọ (ssábkọ) alqor'ani, dómīn še (ši) galgadēmu mu bī hač(n) ya kyaúkyā-wa (= kěāōkěāwa) káda mu laḡe (= rádze) kumá. Wádansu (= wódansu) kuá su kan čē mu bī tāfá-likī (= tāfárikī) kyaúkyāwa álla ši ya yi (Adul-lāhi writes like some others yayyi ya yyi) alějēna (aljēna) dómúmu, álla háryau (hūrīo) ya yi wútá dómúmu, káda (he says ma yi, then) mī yi leífī (= laífī) ya sāmú a wútá, kadá(n) mun yi kyaúkyāwa aiki álla saí ya sāmú a aljēna, álla ši bábu bukátal gērọ (= gėlọ) álla bábu ya bukáta dáwa mu ne abí(n) búkī nása, aí, ba wódānán ba. Mús-limī mu yi sállā, álla ya čē mu yi ážima (= ázu-mi) álla ya čē mu yi sádaka, álla ya čē múmu mu yi ibáda, mu sọ zúmunta mu sọ yán uwa, mu sọ dēngi, káda abáta zúmunta.

5. *Álmārá ta maisá da makáfu.* Dictated by Hadži Adam, of *Sókólo*, to Mr. Krause.

The Story of the Owner of an Ox, and the Blind Man.

Álmārá batún mūtānén daurī su sunka yíta (or álmārá ta maisá da makáwo, batún mūtāné daurī).

Wáni (= wóni) kēna mutún da sānaí (= sánsa) ya tafī wáni garī ya kōmọ šina tafīatai ya čimma makáfu ya gazí ya čē mai (= mása) tafó in (= én)

haúšáka (or haúšēka) bisa s̄a ya tafó ma makáfo ya haúsai (= haúsaši) bisa s̄a sun tafí s̄una tafí har sun zo maráraba hačya ya če masa, šīdó bāni sáná nán nīkā bī (= bā). Ya če in (= én) báka mī ka bāni sáná? Ya če mása, mahaúkači, nī da sáná, ka če in báka, ya če ka bāni sáná da bānānči, ya če : bānānči? ya yi kurúrua, mútāné sun tārā sun če, mī ya gámáku? maisá ya če, na čimai (not čimmaí) ya gašī, na če maí (= mása), tafó, ka háu s̄a, ya tafó, na hausaí mun tafó, na če, šīdā, ka bāni sáná, yā kīā (= gīā). Mútāné sun kōče (= kwátši) s̄a sun bā makáfo. Sárki ya jīā ya če, akaísu, akaísu énda sárki, ya če wā adda (perhaps for ya dā) s̄a číkinsu? Makáfo ya če, nīa adda-šīa(?) Sárki ya če, ku kaísu (= akaísu) mašīdi, dāki dabán dabán, ankaísu dabán dabán, ankaí másu (músu) tūo, ya če, kōwa zo šī fāki (fēki) makáfo šina fādīn : na sāmī sáná én čī tūona da náma na sāmī s̄a. Maisā šina čēwa : mī nīkaí (yi) da tūonku? kun kōče mīn s̄a, ankōče, sa anbāši abīnái. Ya kārē.

The same Story by Hadži Abdulahi, of Zinder.

Ina máka zančen mūdānū da makáfo. Makáfo zāši birnī ya tārda mīdānū da s̄a nása a gōna yēna (= yína) sāsabe, ya gá makáfo, yana fāda qāya (= kāya). Mīgōna ya ži taúsāyin makáfo ya haúsása bisa s̄a. Mīdānū ya če mása, ka tafí

en tǎrdaka a bákin bírni. Makáfo ya šīliya (= šīri)a ya tafī bákin birnī, mīdānū ya tārda makáfo a búkin birnī, ya čē da ši, ka bāni sǎnǎ. Makáfo ya yi ífu (= ūfu) mūtāné suka zō da gú-dunsu. Mīdānū zāši kwače mini sǎnǎ, mīdānū kwá ya čē, ba nása ba ne, sā náwa ne in žī mīdu, mūtāné suka čē, kālia (= kǎria) ka ke yi, sā na makáfo ne. Dagà nán mūtāné suka čē, ku tafī suka kwāše sā suka báyiwa (baíwa) makáfo sā, suka čē, ku tafī šéria begén sáríki; akakaí makáfo wéni gódā, akakaí mīdānū wóni gídā, da anakaí tūo ga makáfo akakaí tūo da mīdānū, sálíke ya tše, an (= én) kun kaí tūo ku yi šúrārā abín da zāsu fadā ku jī. Makáfo ya čē, an čī tūona, na sāmú sā, mīdānū ya čē ankarēbe mini sǎnǎ. Sálíke ya čē sā nán mīdānū ne, ku bāši abī nása. Aka bāši sā nása. Zánče makáfo da mīdānū ya kǎre.

Compare the following Fable with that given in the Haúsa Grammer, page 168. By HADŽI ADAM.

Almārá batún dūniá mūtāné daúrí, or almārá batún tun da dēwa.

The saying of the people of Old.

Kúra da diānta úku. Zómọ ya záka ya šigá šíkínsu sun čē, kaí wanē ná? ya čē dan sanku ni ne; sun čē, mí sunānka? ya čē: kudúka. Kúra ta kǎo musu náma ta žēfa músu; ya daúki zómọ;

sunka čē, wā ki bā? ta čē, kudúka. Ya čē, kun žiā, ya čánye (= čénye) nāma dúka ši daía. Gōbē káka ná žibi háka ná, har yai (= yi) kíba. Kúra ta záka ta čē, ku fitó diāna én ganēku kun yi kíba, sun fitó, íska ya daúkēsu, ya žēfásdasu. Ya kārē.

6. *Wākan Dān Balkōre wánda ya yi ta šina cíkin Mārādi, maímaúlo, sūnānai (= sūnānsa) maizābo.*

(“*Dan Balkōre* was the Commander of the Haúsa Troops fighting to recover Kátsina from the Fulani; he is also called *Dam Bālkōre.*”)—Rev. MR. JOHN, Lokoja.

*Dān Balkōre yāro ne
Mātā sunka (g)báta ši,
Ya ži (= ze) dōmin mātā,
Ya fašo dárni.
Ba rābón gōra na Gīdo
Alla ya bāka,
Suna kwāna
Ya ka tafó nán mu gā na Kur
An mútu bābu gānāwa;
Gérta kōrínka,
Asni dān gūžia!
Ba mútum ne,
Mātā sunka čē babá.
Ya kārē.*

7. *Tasūnia na Žaha da matānsa.*

The Story of Zaha and his Wife.

Akoí wóni garí. Sun táši mūtāne sun çe da Žaha: “Ka yi ámrę.” Ya çe da su: “ba ni yi ámrę máče mai-yára, ba nī ámrę máče saí wonda ši ke korámma ya kawō-ta. “Káka máče korámma ši kawō-ta?” Ya zámma Žaha saí wóta rāna ya fitá wože ya gamú da máče ta tafo zā-ta garí. Ya çe da íta Žaha: “wače çe wónan?” Ta çe da ši: “wónan máče çe.” “Ke dagá ina?” Ta çe da ši: “dagá garí kazá.” “Ína zā-ki?” “Za-ni garí nán.” “Mi ke yi?” “Ína sọ en zámne nandę.” Ya çe da íta: “ki-na dé mīži?” Ta çe da ši: “ba ni de mīži.” “Ki-na sọ-na (sọ=n=a) na amrę-ki?” Ta çe da ši: “ina so-n-ka.” Ke ki-na de yára ko bábu?” Ta çe “bā ni de yára kọ dęa í-na da dęa ya mútu tun ši-na kárami.” Ya çe da íta: “wónan fa í-na sọro ši taršę-ni múguntá yáron-ki.” Ta çe da ši: “káka zā-ši taršę-ka múguntá yáro-na mátače tun ši-na kárami?” Wónan fa ya çe da íta Žaha: “mu tafí uri-n mállamaí su dāmre mú-mu ámrę sákānī-na da kí.” Su-ka tafí; su-n dāmre mú-su ámrę da Žaha da mata nan bákua. Su-na nán su-n zámna dęāwa ši-na ámrę da íta har rúa su-ka zọ šikí-n garí mú-tāne. Dūka mūtāne na gárí su-n fitá zā-su búzne

háči. Žaha ya fitá tarē da mūtāne-n garí du. Da ši zā-ši búzne háči dā ya búga búgu dēa ya yíske elgidiri šikí da žināria. Yā tōne žināria-n-sa ažia mūtāne na da, ya kōmo gidá-n-sa šikín bírnī ya že ya aúno alkamma da šair da mai da dabīno, saúra žināria ya sā-ši šiki-n sōfo sálka, ya že fa-ši šikí-n bisa na gidá-n-sa, kuā wóta rāna ši hau ši že ši gan-ši ši sábkō har wóta rāna su-n zo mūtāne masuzúa háži. De ya zo wóni tálaka ya íske mātā ta Žaha ta-na zámne da íta da mātā. Ya če da íta : “bā-ni sōfo sálka da na sa rúa šikí-n tafīa zúa háži.” Ta če da ši : “ba ni dā sálka sōfo.” Ta če da íta wóta máče makobčia-n-ta : = í-na gāni wóni sōfo sálka šikí-n bisa na gidá-n-ku. Ta táši mātá Žaha ta hau bīsa ta daúko sōfo sálka ta ba tálaka. Ya če da íta : “Alla ši sa albárka ga yāra-n-ki.” Ta če da ši : “ba ni da yāra, i-na dā yāro dēa ya mūtutun ši-na kárami.” Ya če da íta : “Alla ši gáferta má-sa ga yāro-n-ki de ya mūtutū.” Ya tafī tálaka da sálka-n-sa sōfo ya kai-ši ya ažé šikí-n kāyá-n-sa. Har gōbē Žaha ya hau bisa zā-ši dūba sōfo sálka ya hau bisa (bai =) ba ya ganí sálka ya če da mātá-n-sa : “ína sálka sōfo da ke šikí-n bīsa.” Ta če da ši : “ya zo mi-ni wóni tálaka (šinai =) ši-na yi mi-ni adúa ga yāro-na de ya mūtutū, ši-na rōko má-sa ga Alla gáfara ; na daúkā-ši na bá-ši.” De ya zo Žaha ya če mātá-n-sa : “ba na gaía mi-ki yāro-n-ki čintá-n-sa ta iské-ni kō ši-na šikí-n

láhira?" Ya táši Žaha ya že kásua ya seō sálka bábá nágarī, ya tafī uri-n da masu-háži su ke sebkē. Yē-na rike da sábo sálka ya če da su: "wa ke músaia sálka sábo sálkā da sálka sōfo?" Su-n če da ši masu-haži: "mi ka če?" Ya če: "í-na da sálka sábo, í-na so šikí-n sa sálka sōfo." Su-n če da mai-sálka sōfo: "ka bá-ši sálka sōfo, ka káma sálka sábo, wónan mutúm mahaúkači nē." Žaha ya káma sōfo sálka ga tálaka, wónčan kuā ya káma sábo. Da Žaha ya sámu sálka-n-sa sōfo da akoí žinária, ya že gidá ya če da máta tá-sa: "Že-ki na bér-ki." Su-ka rabó máče nan da Žáha ya káre ke nan wónan.

8. *Kámadā inna yīn sárki číkīn Iuragis.*

The Choosing of a King among the Iuragis.

Wonan kuā abin da su ke yi Iuragis na Azzer kadan sarki ya mútu, suna so su yi sarki. Su taru maza duk, karami da baba, Iuragis da Imangasatis da Kel Izaben da Ifogas da Ithaiawan du Imada-railalen da ingad mainya kade, su taru cikinsu: to, Jemaa, muna so mu yi sarki, mi ku ka če? Jemaa duk su če: gaskia. Su če da su Iuragis: mu, mun zaba wani dan wani, ši nē sarkimu. Su če dā su saura Jemaa: to, mun yerda da ši, sarkimu wani da wani. Su aika maaiki ga mata nasu mainya mainya, masu (nasu?) šekara hamsin da

settin har sabain, su će da su : gaši, mun yi sarki wani dan wani. Su aiko masu matu su će da su : ko mi ne ku ka yi nagari. Su taši maza nan duk su mika masahanu, su će da ši : Alla ši baka hankuri bissa mu da talakawa duka ši zamma abin kuna aku (acko ?) Su taru mata duka mainya da dare su je gareši su će da ši : Alla ši baka hankuri bissa mu. Ši ke nan sarauta Iuragen.

[The last two Descriptions are taken from G. A. Krause's Mittheilungen Nro. II. of the Riebeck'schen Niger Expedition. Brockhaus, Leipzig, 1884.]

Makāri.

The first of these is the fact that the
the second is the fact that the
the third is the fact that the
the fourth is the fact that the
the fifth is the fact that the
the sixth is the fact that the
the seventh is the fact that the
the eighth is the fact that the
the ninth is the fact that the
the tenth is the fact that the

The last two Descriptions are taken from
the first of the two Descriptions No. 11. of the
the second of the two Descriptions No. 12. of the
the third of the two Descriptions No. 13. of the
the fourth of the two Descriptions No. 14. of the
the fifth of the two Descriptions No. 15. of the
the sixth of the two Descriptions No. 16. of the
the seventh of the two Descriptions No. 17. of the
the eighth of the two Descriptions No. 18. of the
the ninth of the two Descriptions No. 19. of the
the tenth of the two Descriptions No. 20. of the

ENGLISH TRANSLATION OF THE FOREGOING HAÛSA TEXT.

INTRODUCTORY SENTENCES.

“THE SWEETEST OF ALL SONGS,”

1ST CORINTHIANS, XIII.

IF I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a changing cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge: and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it

shall be done away. For we know in part, and we prophecy in part: but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known. But now abideth faith, hope, love, these three; and the greatest of these is love.

AFRICAN PROVERBS, TALES

AND

HISTORICAL FRAGMENTS

ENGLISH TRANSLATION

HAUSA TEXT

BY THE

REV. J. F. SCHÖN, D.D., F.R.G.S.L.

MISSIONARY OF THE CHURCH MISSIONARY SOCIETY

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P R E F A C E.

THE following pages contain a close translation of the Hausa text, published separately, but originally designed to be appended to it as sent, and published in one volume; chiefly with a view to supply students of the Hausa language with a connected literature in their own tongue: and at the same time, the acquisition of English being an object eagerly pursued by such students, to enable them to become familiar with it through the medium of their own language. Books already published—more especially the Grammar, Dictionary, and Reading Book—have already promoted this end in no small degree, and encouraged the study of both Hausa and English. The proofs of this fact which from time to time come to hand are most encouraging and gratifying.

This plan of mine has not, however, met with entire approval. The editorial Secretaries of the Society for the Promotion of Christian Knowledge have published the translations, as they now appear, in a separate volume. The author, who is so deeply indebted to the above Society, and especially to the Secretaries, for their disinterested kind labours and their useful suggestions, feels no longer at liberty to oppose the plan. He would,

however, embrace this opportunity to offer a few words of explanation respecting the appearance of the book in its present form. It will readily be believed that, had it been the design of the author to publish a book of stories for English readers, and not of translations, he would have omitted much that is now sent forth ; presented the stories in a different shape, with different turns of expression, &c. All he can now do is to ask the reader's kind indulgence, and still to hope that his translations will answer the end in view, and be productive of good.

THE AUTHOR.

CONTENTS.

	PAGE
INTRODUCTORY SENTENCES	xi
LETTERS	1
LIFE AND TRAVELS OF DORUGU, dictated by himself .	7
NARRATIVES, TALES, AND DESCRIPTIONS, chiefly by Dorugu:—	
Narrative of a Hunting Match	72
The Story of the Hyæna and the Fox	73
The Story of the Priest and the Fox	75
The Story of the two Girls who had the same Mother and the same Father	76
The Story of a Mother and her Obedient Boy	82
The Story of an Englishman and his Stick	83
The Story of the Girl and the Four Bachelors	84
The Story of the Woman, her Husband, and the Lion	85
The Story of the Origin of Monkeys	88
The Story of Two Men and their Corn; the one in heaven and the other in the fire	89
The Story about a Woman in Hades	89
The Story of a Woman, her Daughter, and their Dogs	90
The Tale about a Fox, a Hyæna, and the Fish	91
The Story of the Doctor and his two Servants	92
The Story of the Stranger and the Water Serpent	96
Conversation between a Bird and a Hen	97
Laughter without compassion	99
The Story of the two Wives, their Husbands, and their two Daughters	101
The Story of the Boy, the Horse of Asbon breed, and the Spider	109
The Story of the Goat, her Child, and the Hyæna	113
A conversation between three persons whose names were Kusa, Kwania and Gaba	114
The Schoolboys and their Father	115

	PAGE
Wonderful things exhibited in a School	116
Conversation between the Stars	117
The Work of the Sun	117
Taking a Walk (Sanhiska)	118
The Conversation about the Boat and the Water	119
The Boy who became a Preacher	120
The Story of the Boy and his Farm	120
The Paper, the Pen, and the Ink quarelling among them- selves	121
A Word about a Glutton	122
The Story about the Rival Wife and the Chief Wife and their Husband	123
Abega's Story of the Pot of Honey	125
A Word about a Judge	126
The Paschal Lamb or Ram	127
The Story of the Woman and her Child, the Hyæna and the Fox, and their Song	128
The Mare and her Child and the Hyæna	130
The Story of the Guinea Hen	130
The Story about the Girl and the Young Men	131
The Story of a Blind Man	131
The Story of a Saint, dictated to the author by Ali, a native of Katshina, non-commissioned officer in H. M. service at Woolwich, 14 June, 1876. Woli, i. e. Servant of God	132
The Story about the Strangers in trouble and the Black Ants	133
The Child of the Bird with the Black Beak	134
The Story of the Boy, his Farm, and Pumpkins	137
The Child of the Hen and the Layan Kamso	140
The Story of the Two Gamblers. Tasunia Maganan Caña	142
The Story of the Sister and her Brother who was very mischievous	147
The Story of the two Wives, the Rival and the Chief Wife, their two Daughters, and the man who repaired persons	150
Onion a Cure of a Snake Bite	154
The Use of Dogs and Cows	154
Conversation	155
A Word about Dorugu's Friend	157

CONTRIBUTIONS BY THE REV. C. J. JOHN, NATIVE
MISSIONARY AT LOKOJAH.

	PAGE
Description of the Founding of Lokojah	158
Specimen of a Public Proclamation at Lokojah	159
An account of the cutting down of two Kuka Trees at Lokojah	159
The news of the Prophet Jesus	161
The Prophet Jesus meeting with a Skull to which He restored the power of speech	162
The Story of a Kidnapping Expedition	163
The Fox the Priest of the Forest ; the Lion the King of the Forest	165
The Reign of the Prophet Musa and Farao. The Fox the Reverend Priest	166
The Spider and the Cobweb ; or, Nest	167
The news about a certain man of a village near Kano. How to keep up appearance	168
An Elegy on Poverty	172
The news of the Tailor of Madaki Answa, the mother of Alwo, the King of Kanu	173
The Story of the Saint, Priest Sheku	173
Dogo's Account of his Life, as given by himself. Com- municated by the Rev. C. Paul, of Kippo Hill, River Niger	177
A short Account of the Life of a Wanderer	178
Omar's Visit to the Mission Station at Lokojah	178
A short Account of the Invasion of Hausa by the Phulas. By Hashimu, a Hausa 'Fulani'	180
Lokojah, river Niger, in the 1293th year of the Hegira, and in the 1876th year of the Christian era. The word of Omoru the warrior	181
Description of Kanu or Kano by Omoru	182
Another description of Kanu by Dorugu	183
The Story of the finding of Dān Daúra, i. e. Dorugu	183
A Story of Ancient Times which some old people have told. By Hadzi Adam of Sokotu, who was probably a Fulbe by birth	187

	PAGE
The Tale of the Hare or Fox, who killed the Lion. By Hadzi Ibrahim, ben'Ali el Fulani of Sokotu .	189
The Camel, the Elephant, and the Fox (or Squirrel) .	191
Explanation of the Hausa book	192
The Story of the proprietor of an Ox, and a Blind Man. By Hadzi Adam, of Sokotu	193
The same Story, related by the Hadzi Abdulahi of Sinder	194

INTRODUCTORY SENTENCES.

'The sweetest of all songs.'

I CORINTHIANS xiii.

'IF I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known. But now abideth faith, hope, love, these three; and the greatest of these is love.'

‘And there was given Him dominion, and glory, and a Kingdom, that all people, nations, and languages, should serve Him : His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed.’—DAN. vii. 14.

‘Walk slowly though the journey be long.’

‘A man walking in the sun does not leave his shadow behind him ; but when he makes a book, his book will remain to the end of the world.’

‘To work a farm is hard work, but to reap it is sweet ; so likewise making a book is hard work, but when it is finished, it is pleasant to read it.’

LETTERS.

1. *Letter of Dorugu to Abega, Chatham 20 Sept. 1856.*

CHILD OF MY MOTHER, ABEGA,—

As you are in good health so am I too. The news which I have I am going to tell you, but it is news which I myself do not like. What then is the news? The news is this: A—— is about to be married, but the wedding is over already. When the wedding was over a sad scene of sorrow occurred. After it her husband wished to go away with her; perhaps we shall never see her again, at least for many years. The day on which she was married was the fourth day of August; but they went away in September on the tenth day. But when the morning arrived we were drinking tea and eating eggs, as is the custom of the English. Mr. S—— also read out of the Book of Psalms the ninety-first; but that reading was very trying in the ears of every one present; there was not one present who was able to lift up his head. As you know, whenever you touch the body of an English person, and his body turns red, so likewise their whole face turns like blood. But although Mr. S——, being about to read, endeavoured to strengthen his heart, and although he tried to compose his heart to patience, his eyes were filled with tears, so likewise those of the daughters; but as to A——, you could not look on her face at all; I believe she soaked two handkerchiefs with her tears. Her face, which is generally as white as paper, became like blood; and her eyes, which are usually blue, looked like fire. But when prayers were over, all were scattered. After a little while they returned. But when they were preparing to

leave and she came to me, she stretched out her hand, and I touched her hand with difficulty. She said to me : May we meet again, but turned her face away from me ; all I said to her was : May God conduct you safely ! But her heart had not many words to say ; she trembled and shook like one that is driven away. But although she leaves father and mother, the Father who is in heaven will be father and mother to her, and he will go before her to the place whither she is going. This news is short, but it is full of sorrow. But now I will leave this news to tell you another piece of news.

This year also we went to the house of Mr. Buxton in the month of September on the seventh day ; we were twelve altogether ; we did not go in the fire-horse, but in a large carriage until we came to the place where we used to cross the water (Gravesend) : there we went into a boat to the place of the fire-horse, that is until we arrived in Essex. To that place they had sent a carriage which waited for us there ; we mounted the carriage and drove to Mr. Buxton's house, and we were received with joy. Mr. B—— is well and Mrs. B—— is well too, and so are the whole family. But Mrs. B—— told me the news of your letter which you have written to her. But she does not know to what place she is to write to you ; we told her the place. If she does not go abroad soon she will write you a letter.

The thing which the English call a comet, which they say that if it comes to the earth it will burn up the whole world, the same thing Fred told to Mr. S—— in the year 1857, but I have seen it in the year 1858. A comet is a star, but there is one thing which makes it different from other stars, that is it has got a tail, and when it has stretched it out very long then it draws it in again and makes it short. I suppose you can see it in your place yonder if you look up in the sky by night.

But now you have not told us any news about the word of God ; I hope you will tell us in the letter which is coming and which you are preparing now. And Mr. S—— tells me that when you go to the Niger you will find many Hausa people surrounding you. But Mr. S—— is not now very much concerned about getting new words, all he longs to know is as to how you are.

And all the people in our house salute you, and Elizabeth too. She said to me that she looks every day at your likeness, and hopes you look at hers too; and Fred tells me, that he is going to write to you by the mail which is coming, but not by this. Hear now what the English people ask me about you. They ask, Have you received a letter from Abega? I say, yes; then they say, How is he? I reply, He is quite well. After this they wait a little, and then they begin to laugh, and ask me, Has Abega met with his lady? And I tell them, Oh, no, he is still very far away from her; she is in Bornu. And in case you are going to Bornu, send a letter to us before you leave, or tell your friend to write when you are about to start.

And may God go before you, and put His word into your heart; may He send you help; and may you find some who believe in our Lord Jesus Christ. Do not be afraid of any thing they may say to you; do not fear, for God is with you. As Jesus said: Go ye, make disciples of all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and, Lo, I am with you always to the end of the world. Amen.

Remember your brother who loves the word of the Lord.

DORUGU.

2. *Letter to Abega.*

CHILD OF MY MOTHER, DEAR BROTHER.

I congratulate you (wishing you success) on your reading to Hausa people, and not to Hausa people only but to all whom you desire to benefit, from the book of our Lord. Some days ago I was speaking to Mr. S——, and we agreed to offer up special prayer to the Lord for you; although we pray for you every morning when we meet for prayers, and call upon the Lord in your behalf. Abega, I pray and beseech you, read the word of the Lord to all you meet with both night and day, so that they may be led to reflect in their hearts what it is they know in the religion of Mohammed. This is the question. We know what we were before, and what we are now since we have

received the word of our Lord, who has sent His Son to die for our sins; and what is there better than this. For this is what Jesus saith: 'He that believeth in me, though he were dead yet shall he live,' and we believe in Him, and He is our Saviour! I know that Mohammedans will not believe in you quickly, for I know that they have heads and hearts as hard as stones: still you must still persevere. The Lord will send you help, and His word sinks deep into men's hearts.

And I wish you to inquire and try whether you can meet with any man that knows my father, and make careful inquiries as to my father's health; and I also wish you to tell me how many months it takes from the place you are now in to travel to Bornu. And now I am going to tell you some news,—it is bad news. There is a certain man whose name is H——, who came here wishing to marry A—— and A—— likes him; now too they are making preparation for the wedding; he is going to take her to a country far far away, the name of which is Ceylon. I do not think we shall ever see her again. If she goes there will be no one who can set her heart at ease.

The minister, Mr. Venn, is waiting for a letter from you; he wonders whether you will send him one. Another piece of news again is this, and it is news I do not like. The brother and sister of our friend Buxton are both dead; the brother died a few days after his sister. And the infant of Mr. S—— was baptized by the name of Herbert Reinhardt in the same church where we were baptized. The family of our house salute you much, together with the father and mother, and all your friends; and all of them long for letters from you.

Believe me, my heart is resting in the Lord.

J. H. DORUGU.

3. *Letter of Dorugu to the Rev. M. Wheeler, Secretary of the British and Foreign Bible Society.*

CHILD OF MY MOTHER, AND MY FRIEND WHEELER!—

I beseech you for one thing, because I know if I tell you, you will give it me, and may God help you to give it me. The thing

which I want, and which is close at hand to you, is a Bible, and I want it not for myself, it is only because I want to help a friend of mine, that he may fulfil his promise to the Lord. The Bible which I want is a large one such as they use in churches, and the name of my friend is Horton, a child of Africa. He wants to collect money to buy a large Bible, to send it to Africa, because their Bible is getting old. If you can obtain that Bible I shall thank you very much. It is for this reason that I am writing a letter to you. I heard that you are at a place where they write Bibles for all the people of the world. And there also they make our Hausa books; and I thank them for the trouble they take for the people of my country. Until now I do not think that the people of my country have heard the good news of the Gospel. I myself make haste that I may go and preach to them the good news; but I want to remain here to learn the languages of some countries together with the Word of God; and I thank those people who are making our Hausa books; because they themselves do not know what they are writing (printing). What they see they print just so as they see it; and some Hausa books have already gone to my country, and may God put his blessing upon them, and upon the hearts of the people to hear the word of the Lord and to hold it fast. Many people will believe it; only the people who read the Arabs book, they are those who will continue to have hard heads. But when the good news of the Gospel is preached to them well, they will throw away this book, and take ours; for I do not think that theirs is as true as ours. But we must pray to God to open their hearts that they may hear His word and hold it fast with both hands. I have some trouble about the people who make those Bibles; I have one book in hand in Chatham; they will see it ere long, if they are not in a hurry, the book of Exodus; we are nearly at the end; when we have finished it we will send it to them. I am Dorugu, who loves you like my mother's child.

4. *Letter of Dorugu to the Rev. D. Hinderer, 11th Feb.,*
1857.

MY FRIEND MR. HINDERER,—

I hope you are well and your wife. I am writing a story to you, but I am not writing the English close, because I want you to try and make it out; but if you are not able you must tell me, but I do not know English sufficiently, nevertheless I may turn it so that you may understand it; I hope you are able to translate it, for the words in it are not difficult. How do you like residing in London? Do you like staying in London? Do you drink sweet air in the fields of London? I think London is a large town; many places there, and the noise is greater than at Chatham, because Chatham is a small town; but it is a nice place, we like it together with the people of it.

Abega is not well, he has a bad cough; now he cannot rise up from his bed. The doctor comes to see him, and I go to the medicine place to fetch medicine for him; but now he begins to feel improving. His illness held him fast two weeks; he drank medicine like water. We thank God we have many friends, and everything we need.

Abega salutes you, and your wife. Thank your wife for us, who helped us to put our things together. Our writing desks they have brought to us; we thank the wife of Mr. Buxton for her beautiful presents. All the people in our house rejoiced with us when they saw them, but our joy was greater than all theirs put together. I hope I shall never forget the wife of Mr. Buxton, no not for ever. A person who makes you a present you cannot forget. Mr. Venn, too, came to see us; when he saw our writing desks even he himself thanked the wife of Mr. Buxton. He asked me, saying: Do you want to go to Africa now? I said to him, I do not want to go now, I want to remain to learn to read and write well, and to know the Word of the Lord, and then I mean to go.

I am DORUGU your friend.

THE LIFE AND TRAVELS OF DORUGU

Dictated by himself.



CHAPTER I.

THE town in which I was born is called Dambanas, and is near to the town of Kantshe about one day's journey. My father resided at Dambanas together with my mother; his name was Kwage and his second name Adam; my mother's name was Kande. She gave birth to my younger brother, Kakurau and my younger sister Taroko. We, all three of us, were born at the same place. My father lived there many years. He used to beat his set of drums; but he had also a little farm. But we children were not able to do much work, because we were little. So when I saw my father and my mother troubling themselves with their farm, I said to my father, I am eating and drinking, but cannot do anything, I wish you would give me a hoe, that I might do something in the garden or farm. But he said to me, You are too little, you cannot do any work; sit down for another year, and then I will give you a hoe to do some work; but I cried, because I wished to do something. When we had come home he told the blacksmith to make me a hoe, and when the blacksmith had made it for me, and it was finished, and my father brought it to me, I was glad.

When it began to dawn we all got up and went to the farm very early; but my mother remained at home preparing food, and when it was ready she brought it to us in the farm. So when they went to eat their food I did not like to go and eat my part, because I was fond of my farm work.

My father used to come and bring it to me, saying, Eat now your food, we have finished ours: and then I used to eat my own

portion. Seeing that there was not much corn in the farm that year my father left it, and made another farm nearer home ; and when he had cultivated the one nearer home, we got some corn, but not very much. Besides that we had another cotton farm, and I and my father went frequently to that farm ; but my sister was not well enough ; my mother used to go with us to the farm.

One evening as we were returning home from our cotton plantation, I saw my younger brother who had been left at home, and another little boy with him. My mother said to my father, there is Kakurau and Taroka ! We were much astonished and said : How is it ? is she better ? and has she come out to play ? But when we came home and entered the house, I saw that the child that was with my brother was not my sister, I ran and went into the room, calling out my sister's name, Taroko ! Taroko ! but could not hear her answering. I touched her, but she did not move ; and then I perceived that she had been very sick, and was then quite dead. I cried, my father came in, took her up in his arms and looked at her, until tears rolled down on the ground from his eyes. My mother, too, cried very much ; but my younger brother did not know what it was all about ; he was not of an age to know what it meant. My father asked him, Did you give her gruel ? He said, Yes. Did you give her water ? He said, Yes. So when my father had asked him all these questions, he said no more, but only remarked that if she did not die of starvation it was all right. When my father had called for one of his friends, he told him to dig a grave for her to bury her in. Then when the man had dug the grave he put some branches of trees in it. And when they had covered my sister with white cloth he took her up, carried her away and laid her in the grave ; he also put some branches on the top of the grave, and covered the whole with wood before he put earth on it, and covered it all very nicely.

After we had slept and the sky began to dawn, my father said to my mother, What shall we buy to make a sacrifice for her ? She replied, We cannot buy anything except a few beans, and make some gruel to be taken before the great people. So he said, Very good. He went and bought some beans and brought them to her ; she took some millet and made gruel and cooked

the beans ; and we took it and carried it before the great people in the court-yard. When they had eaten the beans and drunk the gruel, the priests offered up prayers, and then we went away and sat down at home.

After the death of my sister I heard the news of war coming to our country. We got up in the night and fled about two or three days' journey ; but it was altogether a false alarm, and not true.

In the morning as it was becoming light the people saw that their children were all very tired of travelling ; I myself cried because of fatigue. When they heard their babes crying they would call out to their mothers to give them the breast : Let them drink and be quiet. Having been in that desert place for some time, I think some of the people returned to our town, and on arriving there saw that there was nobody there to fight with us ; they came back to us and told us. But there was one man, a thief, who had remained in our town, and had stolen many things : he stopped there until we came back. And when we returned we found that our town had been set on fire, because the same man, that is the thief, had set it on fire. But the house of my father, and that of a certain woman, an old person, had not been touched by the fire. The room, however, in which my father used to live was occupied by donkeys, sheep, goats, and fowls, that were amusing themselves there. And there was a tree close to my father's house which is called Tshedia (the branches of it are very large, and it bears a little kind of fruit, but there are not many persons that eat it) whose branches were all destroyed by fire and dried up. On seeing my own dog there I drove him away from me, because I did not know him again, for he had grown much ; but my father said to me, Do not drive him away, do you not remember that he was left behind when we fled ? I said, Yes, I remember that he was left behind when we fled, and he was very little, but now he has grown very much. He said, Yes, he has.

We found that nothing had been injured in our town except what was done by the fire. But when we entered our houses and took up our abode, and the women were looking for their cooking pots, they could not find them, until they came to the house of a

certain man, and there they found their pots and went to her house. This was the first news of war I heard.

When we had remained there perhaps one year we heard again a rumour of war against us from some other country ; we therefore ran away again and went into the forest, but not very far from our own town, and we slept in the forest one night. In the morning we saw some persons, Fulahs on horseback, at some distance from our town. As soon as we observed them, we watched them closely, that is, we climbed upon trees ; but one man more especially, a man of much sense, he was made to get upon a tree to look about in all directions, and when he saw any one coming towards us, he used to tell us to get ready to fight. Then our people caught those persons. It was found that they had set fire to their own town, and we ourselves had seen what they had done. When they had destroyed the place they left it, and there was nothing but smoke arising from that place. And when the boy who had climbed upon the tree to keep a look out saw two persons at some distance coming towards us, and running, because they had observed him on the tree, he told us. Then my father and two other men arose to meet them, and on meeting them in the bush-wood they said to him, Do you belong to us, or do you not belong to us ? These two men answered and said, We belong to you. So they turned back and came to us ; we were glad to see them, because we knew them. We asked them and said, How did you know that we were at this place ? They said to us, Because we saw one of you keeping watch upon a tree. We asked them for all the news of the town, and they said to us, Some persons have been killed, and some have received wounds, and others have been made slaves. Hence when we saw some persons near them coming to take up their goods to go to their own town (the name of the town with which they had been fighting was Sagari), and when they told us the news, we went back and settled down in our own town.

After this disturbance we heard the news that the King of Bornu, Sheik Omar, was coming to fight against Kantshe, and he came without being seen ; he came and fought against the King of Kantshe, and gave them battle and defeated them ; he set fire to their town, and then returned to his own country,

carrying away their property. They were firing guns ; we heard them at Dambanas, until they came and fought with another town, the name of which was Tasau. The people of that town fought like fire, and were not overcome. The king went to his own country, but some of his people did not go with him.

At that time there was a famine, and the man whose daughter my father had taken to be his wife, came to my father and said, I cannot leave my daughter in your house, lest she should die of hunger ; so he laid hold on her and carried her away from out of the house of my father, and took her to another town, called Bungassa. And there he gave her to another man to be his wife ; but she did not like him, and therefore ran away from him and came to the house of my father. Again he would come and take her back to Bungassa, but she did not like to remain in that town. So when her husband went to his farm and was waiting for her to bring him his dinner, she made her escape and came to our house. Again the same man, that is, her father, came and took her back ; and when he had brought her back he returned to his own place. When her husband went to the farm she remained at home preparing his gruel to take it to him in the farm. Now there were still some Bornu people about from the time they had been fighting with Kantshe, for they had not all left ; hence as she had taken her gruel and her hoe to go to the farm they met her in the woods, caught her and ran away with her. When my father heard the news he came and told us, and said, Your mother has been caught. We could do nothing but bear it patiently and sit down. Then my father took my younger brother and gave him to a man of Tasau, that he might stay with him like his own son ; and my father said to the man, You need not return my son to me until I meet you in Sheol. I cried because he had there given away my little brother. I sat down quietly, and only said within my own heart, When I am grown up I shall not suffer my younger brother to remain there. I think my younger brother's years were about six or seven at the time he was given up to that man ; and if I should go to the place now I should not know him ; if it were not for the marks in his face I should not know him at all, and he, he would not know me, unless I should tell him first.

After we had been there for some time we heard that another king, whose name was Taniman, was coming, and on his march against us; and when we heard it the people all got ready. We heard him coming in the night, marching along like a swarm of locusts. When we heard that he was on his march the people of our town made barricades before the gate, that is, they cut down large trees and laid them across the mouth of the gate of the town. He asked that we would allow him to enter the town to drink water, but we refused; so he got vexed and went away. Some old persons (belonging to him) who were overcome with fatigue remained outside the town during the night, and there we found them in the morning. The song which they made there about him is the following:—

‘(Keep watch) by night, ye sons of Kwarugo, by night, by night.

‘If ye do not know (how to keep watch) by night, the hyæna will eat you.

‘There is no deliverance at hand.

‘Taniman is a man of guns, and the natives of Yado are bulls. Keep watch by night.’

After remaining there some time, I think it was during the same year, we heard that the Bornu people had entered Kantshe, and I think the King of Kantshe gave them our town, but told them to beware how they were going to ruin us, and therefore they employed some stratagem. For in the morning when it began to dawn they came one by one into our town, until our town was full of them. My father told me to go and hide myself among the grass, near to the water side, and there I rested for a short time. My father came to look after me among the grass, and called me; I heard him but did not answer; he called again the second time, and then I answered him. He said to me, ‘There is nothing the matter, all is well. I replied, If all be well, then let us go home. On coming home I sat down, but my heart could not sit down.

I said to my father’s wife (her name was Barkabus; she was not my mother. My father told me that he had married her when he was still a young man, and when she was likewise a young maid; but I do not know what it was that drove her away

from his house, or whether he had sent her away or whether war had separated them, I do not know. I rather think that she must have been made a slave, because she spoke the Bornu language ; the same woman he brought and put her in the place of my mother). Take your calabash, and let me also take my bow and my father's hat (umbrella), and let us go to some other town ; she listened to my word, and did not despise me. At that time, I think, my years were eleven. She took her calabash, and walked on before me, and I followed her behind, until we had to cross a water. But my father was not at home ; he had gone to the place where the people were assembled to hear the news.

When he came home and could not find us, he ran and overtook us and made us return home ; but my heart was going up and down. After resting a little while we saw a man on horseback ; he came and dismounted before our house, but he was a Hausa man, and another man came soon after him, the same was a Bornu ; he wanted corn for his horse. We had no corn. He was speaking in the Bornu language, and my father's wife answered him. When he was speaking Bornu, I continued asking her, What does he say to you ? And she replied, 'He wants corn for his horse, and I tell him that we have not got any ; but he says that he will call the young man to come in to look about in our house ;' and when I heard that I felt very much afraid. After a little while I heard that the king was approaching. In the evening, when the sun was nearly down, we learned that a certain man had come into the town, and said, Let every stranger saddle his horse and mount it.

We heard the music of the king : the playing of the koso, the algaita, the kalango, the kube, the gonga ; all these instruments they were playing before him, and he had large standards. Hence, as soon as they began firing guns every stranger in the town laid hold on the master of the house in which he was. But my father had spoken to me and told me before to come to the place where he was, to another gate of the town ; but my head was giddy, I did not know what I was doing, until the same Bornu man who was in my father's house caught me ; but as to my father, a Hausa man seized him, and as to my father's wife, I do not know who caught her. In the town all the

children were crying. The mother was separated from her children, the husband was torn from his wife ; so all of us were scattered.

When we were marching outside of the town he dragged me over thorns, and I and he, both of us, were walking on thorns, for he led his horse by the hand, and thus dragged me along together with his horse until we had come to a town. But the thorns had pricked my feet very much. My feet were all one mass of blood. He mounted his horse, took me and put me behind him on the horse. But I did not know as to whether the thorns had pricked me, or whether they had not pricked me, because my heart was only thinking on what was before me. I saw a boy, a friend of mine, who was sitting on the horse of his master. I conversed with him, and said to him, Do you see that we are now going into slavery ? He replied, We can do nothing except resign ourselves to the will of God. On reaching the camp we dismounted, and as I was turning round I saw my father's wife following a man who had a knife in his hand, until he came with her before the king. So when I felt my feet itching very much, I looked at my feet and they were covered with blood. They brought us some nuts, and threw them down before us, but we did not eat them, because we were not hungry, and because our hearts did not feel sweet. When they had taken every thing out of our town, they set it on fire. The eggs of fowls made a noise like a gun when they felt the fire ; and the fire continued to destroy the town all night and until daybreak. Then they took us and carried us before their king, and showed him the slaves which they had caught ; and when he had seen us all they took us away and we sat down. Such was the commencement of slavery for me. If we had known that they were going to catch us, we would have fought, but they were more cunning than we. Our arrows were poisoned, and the poison we used was very strong ; if you were to touch it with your tongue it would kill you ; consequently, if we should have fought with them many of them would have died, and they also would have killed many of our people ; but they did not fight as people who take a town openly, but caught us like chickens, secretly. But I have not heard whether any died of our town, or as to whether any one shot an arrow I have not heard.

When we had started from the hill on which they had been encamped, they came with those whom they had caught with me.

(I think the people whom they had caught were not more than about two or three hundred; yet I think they had sent some away during the nights.) We went along and passed another town near to our own; they took the people there, and I think we were then about four hundred. So we went together; they set the town on fire. We arrived at a very large town, and there we slept. In the morning they drove us on again, and we came to my grandmother's town, which is called Kunduwoshe. I saw my grandmother standing before her house, and when she saw me her whole body trembled and shook. She asked me and said, Where is Adam? I said, I do not know. All I could say to her was, May we meet again! and passed on crying. I saw two twins thrown on the road, both were crying, but they could not speak; and then we arrived at Zinder.

CHAPTER II.

WE arrived at Zinder, and there we remained many days. Some of the slaves were sent away to Bornu. I heard news of my father. The King of Zinder gave him his liberty, and said to him, 'Go, look for thy son, and if thou find him, go back with him to thine own country. He (my father) took his drum and played it; for whenever I heard him play his dundufa I used to come to him. I heard drumming in the town which was like that of his hand, but I could not come out of the house to walk about; it was only when I was going to lead the horses to the water that I could leave. As I was staying in the house some of the slaves who were in the house of our master went to lead the horses to the water. They met my father there lying under a rock on the road waiting until I should come that way; but I was not going to fetch water then. He asked them, saying, Where is Dorugu? They said, He is in the house: we called him, but he did not hear us. They passed on, went and took up water, brought it to the house and told me: Dorugu, to-day we have seen thy father lying on the road to the water, and waiting for thee. I said to them, Why did you not call me, that I might

have gone with you to the watering place? They replied, We called thee, but thou didst not hear us.

But they gave me a name there. The people asked me, saying, What is thy name? I said, Dorugu. But they called my name 'Barka ganna' (little blessing) in the Bornu language. But they had divided the house into two parts, one part was for the male and the other for the female slaves; there was no road to pass from the one to the other except one passage from the door of the master's house. He passed there, and I too used constantly to go that way and to speak with the women, and we used to laugh and play together. There was no other slave, not even one except myself who did so, for I was little, and had not much sense.

Every morning on passing by, my master used to call me and say, Barka ganna, drummer! I used to laugh, pass on, and go to the place where the female slaves were. But my master had a certain female slave, his concubine. She was at the head of all the female slaves. On one occasion as I was going to them in the evening, she went into her chamber and called me. I thought she was going to speak some kind word to me, but she asked me something which was wicked; I left the room, she was angry and said, If you tell any body what I told you, I will beat you! I said, Very well, and until this day I never told the secret.

A day or two after this I heard that I was going to be sent to Bornu. I said, What, am I to be sent to Bornu? They said, Yes. I replied, Very well. They supplied me with a gourd: I filled it with water; they put me on a horse and went on with me because they wished to overtake some men on the road who had

NOTE.—Much is omitted in the translation, as unfit for publication. Though in publishing it we might plead the history of Joseph. We might have passed it over altogether, but as the event had consequences affecting the whole life of Dorugu, we thought it right to mention it. It was owing to the influence of this concubine that Dorugu was sent to Bornu; and after the arrival of the same woman in Bornu, was sold again into other hands, and thus at last got into the hands of the German traveller, the late Dr. H. Barth, who brought him to Europe.

gone on before on bullocks. As the horse was running and the water in the gourd made a noise, blum, blum, the people were laughing; they were speaking Bornu. I could not understand what they were saying, I was like a dumb person. When we had overtaken the men with the cows, they put me on the back of one. There I met with a boy, or rather a young man, who spoke Hausa. But they treated me well until we arrived in Bornu.

I saw that Bornu is a very large place. We alighted at a house; there I saw Zara, the wife of my master. The name of the town is Kukawa. The journey from Zinder to Kukawa is twenty days; on horseback it is ten days. The wife of my master had a daughter. I think she was about four years old; she liked me, and so did her mother. There were many female slaves in the same house, and the daughter of my master's wife gave me the remainder of everything brought to her to eat. But she was seized with some disease, the name of that disease is small-pox; she lay down not at all well, and it was I alone who remained with her, and I took everything she wanted to her.

But there was there a certain female slave, an old one, and she had charge of all the slaves; she, too, used to come and sit down with the daughter of my master. We three of us remained at the same place until the girl got better. On one occasion, as I was sitting in the room near the door of the house, I turned up the ground in the hope of finding a cowry; I discovered a hole; I went on digging. I met with something hard underneath the pieces of a pot. I pulled it out to see what it was. I found it contained money; when I saw that there was much money I did not take it; I went and called the same woman, the old one, and said to her, See the money which I have found, but I do not know whose money it is. I was speaking Hausa, but she did not understand Hausa. All I said was, God has shown it to me. She took all the money, I think about a hundred cowries, but she gave me only eight. It was indeed the money of some other person. She went and bought something with them. By and by the people asked the same woman who had taken the money, but she said that I had taken the money. I told them I saw the money, but she took it and gave me eight. They sat down and did not do anything else.

On one occasion I went to a house in which a woman of my country was living; there was a Hausa lad with her. They understood Hausa, but since they had come to Bornu they had forgotten some Hausa words. I used to go there to see them. Once when I had come there my mistress came, and observed that I was speaking with her. She laid hold of me, took her garment and tied me to it. I cried; I raved for fear. She told her son in the Bornu language, 'Ke ger kurte yin sukagere,' that is, Fetch the irons and fasten him in them. I understood Bornu a little. I perceived that her son went into the little room to look for the irons. I heard him touch the irons. I began to rave like mad. I softly loosed the tie while they were talking Bornu together; I ran away; I went to my master's wife, falling on my knees before her. She said, Stand up. I was speaking Hausa, but she could not understand what I said. She called for another female slave who could speak Hausa, and then I told her everything. After a little while I saw the other woman coming and entering the house, she told to my master's wife everything that she thought, and a girl there who understood Hausa told me all and said, The woman thought that as thou didst speak with the girl in the language of her country, thou didst plan to run away with her. I do not think I made any reply; I left, went away, and then sat down, and she, too, went away.

As long as I was in that house I did not do any kind of work, but there was work waiting for me; they wished me to have some rest after my journey from Zinder to Kukawa. After I had rested myself they took me to the place where my master's slaves were building a house. There they were building a new house to which they took me. I took up earth together with them who were building the house; sometimes I used to go to feed the horses, and in the evening I used to go home; sometimes I went in the country; we brought the food with us which we did eat. They called the name of that food birgasi, in Bornu, and in Hausa they called it savawry meat. When he gave us the meat we stretched out our hands to eat it. When we brought it to the new house we used to put it before our head man, and when he had given us our portions. we used to eat it with our

hands, but there was little sauce with it. When we had eaten enough, we put the rest aside, and the next morning we used to pour water on it and a little salt, for every one had got a little salt in his pocket, and then we ate it; it was sweeter than the meat with sauce. When we had done we used to go to take up things for the house until I heard that my master was coming from Zinder, together with his slaves, and the woman, his concubine. We all of us came from the new house to the old one waiting for them. In the evening we heard that they were coming, the great drum was beaten. That night we were eating sweet meat with honey and butter; when we had saluted them we returned to the new house. With the dawn of day our master came to see how they had made the new house. We were all at work then. He came and saw me, and said to me: *Barka ganna nyi lafia, gasko ka lafialai?* That means in Hausa, *Barka ganna, art thou well?* I merely replied, *Quite well.* There were two or three rooms in that house. He used very often to come to that house to rest there.

I heard the news that I was going to be given away on account of a debt. I heard it from a boy who understood Bornu, and who told it me. I said, *Very well.* I saw a white man coming, and the same boy told me, *See that white man there: that is the man to whom you will be given up.* I said to myself, *What shall I do? I can do nothing.* The boy said to me, *When you see the white man coming run into the forest and do not come again until evening; but I did not mind what he said.* Another day the same man came, and my master was present also, and we slaves, all of us, were close by them; then they called me. The white man looked at my eyes, and at my tongue, and at my hands, and he looked at my feet likewise. When he had finished looking at me they began to talk together, but I could not understand what they were saying. He mounted his horse; they said to me, *Follow him.* I asked them, *What for?* They told me in Hausa, *Go and fetch wood for him to his house.* I said to them, *You are telling me a lie; I know you have sold me.* I followed that white man, that is to say my new master, until we entered into the city and came to his own house. He led me to show me to his wife, and his wife looked

at me. Then he called a female slave who understood Hausa, and said to her: Ask him from whence he came. I replied, From the Hausa country. He took me to the place where they took their meals, and there I sat down together with them. She asked after all the news; I told her some. She fancied I was her own son.

After we had slept and the morning came, I went together with two other slaves into the forest to fetch firewood, and we brought it home; sometimes we went to fetch grass. On one occasion he asked me to travel to Kanu with his horse and sell it there. I refused, saying, I being a slave myself, am I to go to sell the horse? They will sell me and not the horse. He then called another of his slaves and told him to go and sell it, or to feed it in the field, I do not know which; all I know is that in the evening he came back home together with the horse.

While I was in the house of that white man a certain man, a black one, came to my master; his name was Abraham, and asked my master whether he would allow me to go with him to Kanu. I think my master gave him leave to take me and gave me leave to go with him, but I did not understand any Bornu or any Turantshe (Arabic) words. My master took me to the man, Abraham walking before me, and I walking behind him, until we came to the house of a certain man whose name was Tebib, the place where Abraham lived; but Abraham was the servant of that man. When we had entered the house (it was night) I saw preparations made for travelling. As we were sitting down in the middle of the house I saw a tall white man coming out; his face and his hands were as white as paper, a red cap on his head, and a long beard, and dressed in white. As he was inspecting me very closely, I felt afraid, as I thought he was going to eat me up. There was a certain man there, whose name was Mamadaganna, that means, in Hausa, little Mohammed, who was speaking Hausa like water. He asked me whether I was willing to go with them to Kanu to lead his master's camel; and they said, There are plenty of dates there, thinking that if they said so I should be willing to go with them to eat dates, and to lead my master's camel; but I was not willing; they coaxed me with my words, but I did not listen to them; we returned together

to my master's house and slept there. Next morning he gave me a dacora—in Hausa it is called tagia (shirt); he said to me, Put it on. When I put it on we went again to the house to which we had been yesterday. They were loading their camels, and gave me the rope of one to lead him on; we marched out of the town, and going along we arrived in the desert.

CHAPTER III.

WHENEVER my master was going out shooting I saw him putting a long iron (ramrod) into his gun. I too was watching him as he was going on softly; whenever he saw a bird in the shrubs he used to shoot it, and called out, Barka ganna! Barka ganna! I ran, picked up the bird, but we lost the long iron from his gun. I carried the bird away; his servant cooked it, and brought it before him, and I think both he and his friend Abdel Kerim did eat it together. We slept in that desert place, but there was no town there. Early in the morning we arose, and came to a certain place called Yawu, and there we remained three or four days. Yawu is a town near to the lake (Chadd). There they have plenty of fish, and nice to eat too; they catch them in nets. Whenever they go fishing in the water they take two large baskets and a small stick with them. On catching a large fish they break its head with the stick. We remained in that place until we received some of our friends who were going with us to Kanu; we crossed the river together with them, and then arrived at Kanu. The people of Kanu met us on the road, and when they had saluted us returned to their houses. In the evening the king sent us camel's milk, which we did drink and were satisfied; when we had enough we gave the rest to the horses; the horses drank it and did eat grass. When we had finished eating our meat we ate dates; after that we lay down. Early in the morning we heard a noise or scream coming from the bush. The men mounted their horses; the shepherds drove their camels home, but they did not see anything; they came and sat down. When we had slept there we arose and then went to some place and settled down there. The people of Kanu do not remain long in the same place; when they have stayed a

week in one place they are sure to get up to go to another place and stay there. They cultivate no farms ; all they do is to drink camel's milk. The king has about twenty cows, but their horses are very fine and run well.

As we were sitting down there I heard that they were going to war, to fight a people who were called Tubos, a day's journey from Kanu. They made ready for it. They did not take anything on their camels except sacks with nothing in them. We too, we took two camels from our house with loads upon their backs, and a tent and victuals. We went along with the people of Kanu. As we were going along night came on and we lay down to sleep, but we did not light a fire, lest they should see the fire in the night. We got up in the middle of the night. I mounted one of the camels belonging to the people of Kanu, but I descended and went on foot with the camel of my master. There they dismounted and fought a little. Again we got up, but the horsemen going to fight passed on before us. They made slaves of some and took the cows and horses of others; we marched on and overtook them, and they put their goods into our hands, and passed on and went close to a large town. When they saw that it was a large town, and observed the people coming out they said to them, We have not come to fight your town. The people returned to the town, but were much more cunning than we. When the people returned they found that we had dismounted ; we remained there the whole day. Tebib and Abdel Kerim were drinking their coffee under the shade of a cow-hide, and we too were eating dates. But the people of the town hid their women and children and cows; they took all their goods and entered into a forest of dates ; the men only slept in the town, but they did not sleep, they only lay down the whole night. But our people rose up very early in the morning and saddled their horses. Every one loaded his gun, and marched towards the town to have a fight there. The shot passed through the air ; they were fighting until full daylight. The people of the town (Tubo) drove them before them. When we saw them running coming towards us we said, Let us get up and run away, because they are driving them. I mounted a camel ; Tebib gave me a small box to take care of ; as the camel

was running the box was pulling me down ; I fell together with the box ; I got up, walking with the box. We went upon a hill, and there we stopped till they all overtook us. They passed by the place where we were staying, but we left our goods. When the people of that country came to the place where we were they seized all our goods ; they seized one man there and cut open his chest with a spear, and killed another man on the spot. When they had gone back we came to the place where they had taken all our goods ; but the sack which was full of corn they had cut open. They also took our tent and other goods which we had with us. We were sitting in the sun all day. Our king on returning went around the place where we were sitting three times, and his people with him, and there was one man who was making a noise after him, before they entered the camp and sat down. From that country we did not take so much as a needle, but we received our tent again, besides some other things which they brought back to us. After waiting there a little while we got up and turned our faces towards our own town ; we arrived there and settled down. This is the war which I saw at Kanu. They could not get corn at any other place except at the place they were fighting with.

Starting from Kanu we took our former road, which brought us to Kukawa ; we took up our quarters in our old house, but our house was not near the king's house. In the night as we were sitting down, my old master came wishing to take me home, but Tebib would not allow him, because he wanted to take me to my master's house himself. They were making a new shirt for me of white calico. Tebib told Abraham to saddle his horse ; when he had saddled it he brought it out before the door of the house ; he went and mounted it ; Abraham went before, he following him on the back of the horse, I too following behind them until we reached my master's house. Abraham called for my master ; he came out and spoke with him in Arabic. I think Tebib gave him money, but I went into the house ; and my master's wife was very glad to see me. But Tebib and Abraham returned home. My master on sitting down in the house called for me, and said I should give him my new shirt. I took it off and gave it to him ; he asked me for my little knife ;

I gave it him. Everything I had he snatched from me. They gave me another shirt—a little one. I went away and sat down, feeling vexed within myself; but all I said was, May God bring me back to the house of Tebib! A few days after this, as I was living there he sold me to another man, an Arab; so I entered into another man's hands and had a new master. I think the name of that man was Bohel; he resided in the quarter of the Arabs. Whenever he went out for a walk or a ride I followed him; when he dismounted I held his horse for him. But I liked the master I had now, because he used to laugh and was very fond of the people at Kukawa, and many of them were fond of him.

A few days after this, sitting in the house, I saw Abraham coming to my master's house; he saluted me and I saluted him. He asked me whether I was willing to return to Tebib's service? I replied, I am quite willing. He said to me, Tebib likes you. I said, If he will buy me I shall be very glad. He then asked my master whether he was willing to sell me? He said, Yes. He asked him for how much money? I think he agreed to sell me for fifteen dollars. He went and told Tebib; again he came back to us with the money in a piece of cloth; he poured it on the ground; they counted it and found it correct. Abraham called for me; we left the house talking together. As we were going along he said to me, Now you are free, you are no longer a slave; but I could hardly believe it until we arrived at Tebib's house. He came out and looked at me, and I saluted him. He could speak Hausa very little. They then called a priest, together with another priest, his friend; his name was Madiarimami. They wrote a certificate for me and said, Give it to him, it is his certificate of freedom; but Madiarimami said, If you give it to him he will lose it, because he is but a child; it will be better to give it to Tebib to keep it for him till he is grown up; so they gave it to him. He (Tebib) said to me, Now you are free, you are no longer a slave. I thanked him very much, I rejoiced very much when I entered into his hands.

At night he used to spread a mat for me in his room on the ground, and I used to lie down there; he himself slept on his bed. In the morning I rose and went out to wash my face. He told

his servant to teach me how to make coffee, he showed me and I made coffee for him ; I used to wash the things out of which he was drinking his coffee. Some days, when they had saddled his horse, I used to go out with him to the house of one of the officers of state, whose name was Hadzi Baker, he was a great officer of the king. When he left it he used to go to the house of another of his friends, whose name was Alhadzi ; from thence he used to return home. And wheresoever he dismounted, I used to hold his horse until he came out and met me, and we went home together. Sometimes he used to go together with his friend Abd el Kerim to the king's palace, from thence we went home again. The king used to give them horses, camels, and victuals.

While I was living with Tebib, he was going out every morning and every evening to drink the wind. He took his gun, hung it on his neck, and we went out shooting. He had a good eye for shooting ; whenever he saw a bird or a deer, he was sure to kill it. When he dismounted, I used to hold his horse, and at sunset we usually returned home. On one occasion, as we were going to some place where one of his friends lived, near to Lake Tshad, where we were going to shoot, together with his servant Abraham, and Kolumbu, one of his friends, he shot a bird in Lake Tshad, we found the shot in the bird's heart, and the rhinoceros made a great noise in the water. When we had done our hunting we went home. We left his friend in his place and returned to Kukawa. When there was rain in the night we went early in the morning to Lake Tshad, there we met his friend, and went on to the lake. We found the fish which had come out of the (deep) water, because there was much water there, they were lying at the place where there was only a little water. We caught a great many and put them on the backs of the horses ; even the dogs caught fish. Some we speared with the spear. Whenever Tebib's friend pierced a fish he used to say to Tebib : Notsira notsini ? Tebib would reply, Notoi ; that is in Hausa : Do I know how to pierce fish or do I not know ? and Tebib replied : You know it. When we were about to leave that water I observed a large fish ; I was laying hands on it, but it slipped out of my hand, but the friend of Tebib came and pierced it through with his spear ; we took it up and put it on the back of the horse, and carried it to Kukawa.

Our cook cooked them and we did eat till we were tired, and left the rest for the next day.

When we had been there a few months, we made ready to go to Gushiba ; we loaded one of our camels with goods ; we went together with two of Tebib's servants, one of the servants of the king and a slave who was deaf and dumb ; the same the king had sent to pass on before us and to conduct us to Gushiba. After a residence at Gushiba of about one month, we started and went to some town, the name of which I have forgotten. There are many very high rocks at that place, and there are also dates. After sleeping there a night we rose up early in the morning to ascend a very high rock. When the townspeople saw that we had gone upon that rock, they sent a man after us to call upon us, and to make us come down. On coming down we went to the centre of the town, and met with many people talking much, and making a great disturbance about us : they were very angry, because nobody is allowed to go up on that rock. I think they were Mandara people, but I could not understand their language. We did not remain there long, but left, because we heard that their king was ill ; but he sent us corn for our horses and victuals for ourselves. As we were returning to Kukawa one of our camels did not feel well, but we did not know what kind of sickness had seized him. When we arrived at a small town they took off his load, and he died at that place. When he was about to die they cut his throat and killed him. When they took the meat they saw that he had too much blood, and that it was blood that killed him ; if we had bled him before he would not have died. We took the flesh, every one took some and went to his house with it. Tebib told the King of Bornu's officer to go and tell the king of the town to give us two bullocks, that we might take up our goods. And the king's servant went, told the king, and the king sent us two bullocks ; we took up our loads, thanked the king, and went to Kukawa.

While we were living at Kukawa my master told one of his servants to saddle his horse. When he had saddled it for him he mounted it. Abega, one of his servants, took his gun, and they went out. In the evening, before sunset, they came to a certain pool which was not very far from Kukawa ; but it was

a place of rendezvous, because merchants coming from Fezan alight there. When they have rested their followers, some of them come into the town to search for houses, and when they have found some they load their camels and come with them into the town. There it was that he took his gun from Abega, seeing a white bird; he went and shot it, it got up, he followed it and shot it, i.e. killed it. He running for it without finding it, his shoes stuck fast in the mud. Abega went to look for them, I think he washed them and Tebib put them on again. I believe so it happened, because I myself was not with them, but when they came home Abega told me how it was. During the same night he began to feel cold (to shiver). Waiting a few days the sickness became very severe. He said to us, It will be well for us to go to another town, Kolumbu, also named Maduwai, near lake Tshad, where his friend lived, thinking that if he went thither he would get better; and in the morning we would go to the water that he might bathe. But he never slept all that night. In the morning we made lamentations for him, that is I and Abega. They sent a messenger to Kukawa, to tell Abd el Kerim to come and see him; he went and told Abd el Kerim, but he did not tell him that Tebib was dead, he only told him to come and see him. As they were coming (Abd el Kerim and Abraham) they met some persons coming from the place where we were and asked them, saying: Is the stranger dead? they answered, Yes, he is dead. Then they began galloping their horses, they did not stop till they arrived with us. Abd el Kerim descending from his horse shed tears over Tebib. A little while afterwards he came to us, Abega and me, and said we should not cry; what Tebib had done for us he would do the same. We replied, Very good.

Abd el Kerim asked Tebib's friend where he should be buried. They said, Let him be buried under that tree. The tree was a very large one, I think it was a plum tree. The land close to the plum tree was very hard. There they dug the grave, I think its depth was three cubits. His friend asked the young men and women to bring water to wash the corpse. His friend was very sorry indeed, and the people who had brought the water and had washed him, not one of them wished to say a word. When they

had taken the water away in which they had washed him, they laid him in white linen. But Abd el Kerim spread a carpet, and many other things besides, in the grave, before they put the body in it; they put a large earthen pot in it, then they put branches of trees neatly in the mouth of the grave, they also put leaves and earth; when they had buried him they cut down trees and thorns and put them over the grave. When we had done this they went away, and we made ready to go to Kukawa. When we were going many people who loved him made lamentation for him. On one occasion his friend came and said, Abd el Kerim, now because thy friend is dead, you must not dislike us. But he only smiled and said, I shall not dislike you.

But Tebib had a servant who was above all his servants; but he was a thief, for as soon as our master was dead, he took our master's keys and went and took his money from his other property; but Abd el Kerim did not know it. By and by, however, when Abd el Kerim was looking for the money, he could not find it. He called for Abraham and said to him, You have taken the money; he said he had not taken it. He said, If you do not bring the money to me I shall take you before the King of Bornu. I think he told him so; but he received some of the money, I do not think all. Abd el Kerim dismissed him from his house, because he was a thief. Therefore we remained with Abd el Kerim, and looked upon him as we did upon Tebib.

CHAPTER IV.

WE heard that our master wished to go to Timbuctu; a place of which I had not so much as heard the name before. The King of Bornu supplied him with the necessaries for the journey; he gave him camels, and sent messengers or guides with them. Abd el Kerim said to me, When we arrive in the Hausa country and meet your father there, I shall give you up to him. While we made ready for our journey to Timbuctu we lodged outside the town. When we had left Kukawa we travelled twenty days before we arrived at Zinder; the journey on horseback is only fifteen days before you reach Zinder. On arriving at Zinder they

lodged us in a house, Zinder itself is a small town, but it is made large by surrounding it with a stone wall.

While we were living at Zinder I saw some persons from the town of my grandmother. On one occasion I met a lad, a friend of mine, I asked him to go and tell my grandmother that I was at Zinder, and that she should tell my father to come for me to take me home; but I do not think he went, for if he had started from Zinder in the morning he would have reached my grandmother's town in the evening. I heard no news of him. I met other Hausa people who said they would take me to my father; but I did not trust them, because I was afraid they would sell me, for they were traders and had come to Zinder to visit the markets.

We remained in Zinder, I think about one month; before we left the place we went and stayed outside the town. It was there I saw the road which leads to Kundowoshe, the name of my grandmother's place. Then I showed it to Abega and said, Do you see the road yonder? it leads to Kundowoshe, the name of the town where my grandmother lives; again I said to him, Do you see the place yonder where there are many large trees? He said. Yes. I told him, There my grandmother is; and at that place yonder where you see some very high rocks, the place is called Gawon da rai, because there are many gawo trees there. The fruit of the gawo is red, and when it is full grown it is long. People eat the fruit of it, horses too eat, and donkeys and sheep eat it also.

When we left that place we came and encamped on the road to Kantshe. I asked the people at that place whether they knew my father? They said to me, Who is he? What is his name? I said to them, Kwage; they said, Art thou the son of Kwage the clever drummer of the dundufa? I said, Yes, I am. They said, Your father came here yesterday, but returned to Kantshe. When I heard that I was very sorry indeed; but it is God who is leading me. We started from that place early in the morning and entered into a desert; I think we did not stop at all until we reached the town, Kasina, in the evening; we encamped outside of the town of Kasina. Some of our people entered the town; they went to tell the king that there were

strangers outside. When they had told him, they looked for a house for us where we might go and lodge. The king gave us a house, we went and took possession of it. The house he gave us was a shigifa, that is, one that was all built of clay. Katsina is a very large town, situated in the midst of trees, but half of the town is without inhabitants, because war has scattered them; and there are some farms in the middle of the town. Then there are silk-cotton trees, very many and very high ones: with the cotton obtained from them they make war shirts (lufudi) and tinder to light a fire. One man died in our house whose name was Sheriff, an Arab; he travelled with us from Bornu. We informed the king of his death in our house, and he sent his slaves to dig a grave in the same house, and they made it very nice; and when they had washed him they rolled him up in new white linen, and then they laid him in the grave, and when all was done they went away and left us.

A Sheriff is regarded as a man of God, for every black man says that if a Sheriff puts his hand into fire it cannot burn him. I have seen two in Bornu. Abd el Kerim sent me to them to take some present to them. They said to me, Stop here and drink coffee with us; I stayed and drank of the same coffee which they did drink; they had no sugar in it, perhaps their sugar was gone. But they are very good people; when I was about to leave they gave me a kola nut; I stretched out my hand for it and left. Again I heard the news that a certain Sheriff, on meeting some boys catching fish and putting them in the fire, the Sheriff put his hand in the fire, and took out the melted fish; whether it is false or true I do not know.

The markets of Katshina.

The markets of Katshina are beautiful to look at. They are selling meat, clothes, cotton, thread, and many things besides they are selling there. When we left Katshina many people accompanied us; they formed quite an army, because that desert is not at all good, and because the road is endangered by highway-men. Early in the morning we started with many of the people of Katshina, some on horseback and some on foot were marching

before us. We arrived at a certain place where there was water; we stopped and took up water and put it on the backs of the camels. We passed on, travelling all day long until sunset. During the night we remained some time there to rest a little; we took our food in our hands, but did not take the loads from the camels backs, travelling all night. I think some persons died from exhaustion. When I was tired Abd el Kerim said to me, Are you tired, I said, Yes; he said Get on the camel; Abega put me on the camel; but as I was resting on the camel I began to feel sleepy because of the fatigue. Several camels too refused to go on because of fatigue and thirst. The driver then dismounted and drove the camel before him; when the camel refused to go on the driver took off the saddle and put it on his own back and drove his horse; when the strength of the horse failed altogether and he fell down, the only thing you could do was to leave him and march on. In this way we were travelling from morning till evening, when we arrived at a town the name of which I have forgotten; but it is a town full of people, and very large and beautiful to look at.

We pitched our tents in the outskirts of the town: I think we slept there two nights. The people brought many things to us for sale; as ground nuts, millet, onions, pepper and robes, and many other things besides these they brought to us to buy; in every town we entered they did the same to us; and many things besides these they brought to us; as grass for our horses, bean stalks for our camels, or the leaves of beans, provided we gave them money before, and needles; but they did not care much for needles.

On leaving that place we entered again into another desert, but there was nothing very formidable in that place. Marching on we arrived in the evening at a certain town where the king of Sokotu made preparations for going to war. We pitched our tents in the same field where they had pitched theirs. The king of Sokotu sent us four rams for food, and gave us two bags (zukurum) of tribute money. When we were sleeping there hyænas, very large ones, came to us in the night. A certain lad, an Arab, on seeing them raised a cry in the night, in the Arabic tongue: Azurub! azurub! that is, fire your guns! fire

your guns! the young men rose up quickly, fired their guns, and asked What is the matter? He said, A hyæna! They almost burst with laughing; they thought it was a thief before. When I heard the word hyæna I was full of fear, because we were sleeping outside the tent. I had a country-cloth, a very long one; I rolled it up in the form of a man's head, it was larger than my own head, and my head was turned to the place of the feet. A young man, an Arab seeing it, asked in Bornu: Afi nanga ate goidum? That is in Hausa, Why are you doing this? I replied, In case the hyæna comes and sees this cloth she will think it is my head, she will seize it, I shall get up and raise a cry like that man has done. But the hyænas did not come, because they had eaten all the bones before, and it is nothing but bones that brings them to a place.

When it began to dawn we were astonished at the hyænas, because they had not eaten the rams. Again I heard in the morning that one man had rolled himself up in a mat, because he felt it cold; the hyæna came, laid hold on the mat, ran away with it into the desert thinking she had caught the man.

At that place, when the evening approaches and people do not hide their children, the hyæna comes in the night, runs away with them into the forest and devours them, because the place is close to the forest, and there are many hyænas there, as in the towns of Bornu: this is the way hyænas do in Africa. On one occasion a hyæna came in the town by night, but as she was going to leave, her body became squeezed in between the posts of the gate; a certain man ran, laid hold on the hyæna's tail, but the hyæna could neither go backwards nor forwards; another man again got upon the gate, having a drawn sword, when he was about to strike the hyæna with the sword, she slipped out of the hands of the man who was inside the gate; and when he related the case he said, Oh, if I had had a knife I would have cut off her tail; but all that time he had a knife hanging about his loins, and when he saw it he said, Surely the hyæna must have had a charm.

The place where they made their camp was close to a village, because every man wishing to go to war, and prepares himself for it, comes to them; for the people in Africa, whenever they go to

war after leaving the large town, do not go at once to a place far distant. When they are tired they sit down, but only a little distance from the gate of the city, so, if you have forgotten anything you go back and fetch it; it is for this reason that they do not go far away the first day. We remained at that place about two or three days. When we left the place to pursue our journey they said to me, I should go, take the rope, āgāla, from one of the boys and lead the camel, because he was walking very slowly. (The āgāla is a rope tied to the lips of a camel under two of his teeth, which are very long, standing out; but some have halters made for them, like the halters of a horse. Only men on horseback have halters when travelling leisurely; their horses' mouths are not tied, so that they may eat grass while they go along slowly. When I was running along I came between some camels; a female camel kicked me, because she was frightened: I fell down; when I tried to get up I was not able to walk, because she had kicked me on the knee. A young man, an Arab, came and laid hold of my hand; he said, Get up; when I stood up he ran with me until my leg was stretched, and then he left me.

We arrived at a place where the King of Sokotu, when he was tired of sitting in the town, used to come to rest. There we remained until they came back from the war, I think we remained there about two months. That town is a very sweet one to live in; it is full of people, some speak the Fulla language, but they know Hausa, even surpass Hausa people themselves.

Now something as regards the Hausa of Sokotu.

When we say wónan, they used to say wónga; when we say bial, they say biar. In speaking with a young man I said: When you count isirin (twenty) and again you count gōma (ten) and you join them together, what do you call them? he said: tālatin. Again he said to me, Before this I thought you were no Hausa man, because your tongue is not like ours in Sokotu; I then said to him, I know Hausa very well, because I am a child (native) of Tuntuma, but you are a child of Sokotu.

He said to me, Before this I thought you were learning Hausa. I said to him, Show me now anything you wish to know the name of and I will tell you. He said to me, You speak Hausa, but I cannot understand it well; I told him he would understand it by and by. When we say Sā (bull) and bāsimé, they use to say bāzímé.

Abega knows the Hausa language, but we did not stay long in Hausa (proper) while we dwelt a long time in Sokotu; for this reason his tongue, when speaking Hausa, is a little mixed. Or, when we Tuntuma people say wónan maïe, they use to say wórğa maïe; but they also say wónan maïe; likewise we too, we say wórğa maïe, that is when the word is squeezed a little.

After leaving this place we came to Sokotu. The king gave us a good house; I liked it, but I think Abd el kerim had not the same opinion, because their houses in London (England) are much more beautiful than anything we have in our houses, though we consider them very beautiful, as well as the furniture which we have in our houses. While we lived in Sokotu, Abd el Kerim and I, as soon as his horse was saddled, went every morning together out in the country, so that we went round the whole town; the town is large, but there are not many people in it. They have cows; the cows in Africa are different from English cows. Ours have humps and long horns, and the cows themselves are long, but English cows have no humps and no long horns; their backs are like those of the buffalo. They have sheep. There is one thing which I will mention that is different in their sheep from those in England; theirs are high, and those of the English are fat and have much hair on their backs, their tails are short and their ears are short and erect. But the sheep at Sokotu have large and long ears hanging down, their tails are long and their hair is short, like the hair of our heads in Africa. But it is white not red (brown) like the African sheep. We cannot make cloth of the hair of our sheep; but of the hair of the sheep at Timbuctu they make cloth, because it is long, like that of English sheep; the sheep of the Arabs have also, long hair, and their tails are long too. They have guinea fowls. Some they feed outside the town, and other fowls they have. One guinea hen lays fifty or a hundred eggs. At the time it lays eggs,

whenever it has laid two you must take one away and leave one ; the one you have left to-day, in case it has laid another, you must take away to-morrow, and in this way you must gather them ; but if you do not do so and it has laid twenty eggs and sees them lying before it, it will lay no more. I think one hen can hatch more than twenty chickens.

I do not think I have ever seen a woman eating an egg in Africa, an egg of a fowl or of a guinea hen or of an ostrich ; but in England they eat them constantly : and there is one thing which I do not like to see in England as regards eating of eggs, because they eat them raw, we like them boiled as hard as a stone ; so likewise as regards the cooking of meat in England, for as soon as it has smelled the fire they say, it is done, take it up and put it on the table ; but we Africans do not like it until the fire has burned it. Though we Africans also eat some kind of meat raw, but not enough to satisfy us, and the part we eat is the tumbi (stomach) of cows or of sheep or of goats.

CHAPTER V.

Departure from Sokotu and journey to Timbuctu.

After leaving Sokotu we came to a certain town the name of which is Gondu ; you reach the place in four or five days coming from Sokotu. The town is situated among rocks, and is small, but full of people. But I think they live in a state of fear there, because they are close to the mouth of the desert. They talk Hausa, like the people at Sokotu. I think we stayed nearly a month ; starting from thence we arrived at another town, the name of which is called, town of Kaffi. While we were living there once at sun-set, we heard a cry coming from a village at a distance towards us, verily it was a cry of war ; I do not think that any one went to assist or defend them : they went on fighting until they had destroyed the place, and then they left.

When we had left that place we came to a certain town where there was a large water (river or lake?) between them and us ; they brought canoes and ferried us across. In that canoe twenty people could go in together. Those people only spoke Fullah,

but I could not understand the Fullah language. When we had left that place we came again to another town, and there we encamped. The people of that place came to Abd el Kerim's place, and asked him to make prayers for them for rain, but he said to them: Our prayers are made in a different way from yours, for, when you pray you do it in public, we do it in secret; I think it was in this way he spoke, and then he folded his hands while they stood round about him together with their king; but at that time I was sitting in the kitchen making coffee for him. When he had finished his prayer they thanked him and went away. During that night heavy rain fell. In the morning they were much astonished to see that by the prayer of a white man rain came, and they asked him again to pray for rain that day also, but he said, No, no, that is, he refused: but they thanked him very much. But when we left that place we went into a canoe, or a canoe-house. In that canoe we lighted a fire and cooked our food, and when night came on we used to leave the canoe, and slept on the sand, because we could not see whither we were going, but as soon as it began to dawn we entered the canoe again. But the people who had the canoe were people of Timbuctu, they spoke the language of Timbuctu and Fullah, until they brought us to a town which was near to Timbuctu. If you start early in the morning you arrive there in the evening. Some persons caught plenty of fish and they killed an ayu there; I did eat some of the flesh, or if not of the flesh, of the skin; it is full of oil, sweet to eat, but if you eat too much you do not like it. Now something as to how they are propelling their canoes, whether the canoe be large or small; when it is small and not large, and if it is laden to the full with goods, three persons are propelling it, two stand in the front of the canoe and one man stands in the back part, they have long paddles or staves with which they propel it, because there are many river-cows in the waters at that place. When we left the canoe, we slept on the land which is close to Timbuctu.

Arrival at Timbuctu.

When we were at Saï (Saye) our camels were brought to us take up our goods, and when we had put our goods upon their

backs we started early in the morning; the sun had not set when we arrived at Timbuctu. Some donkeys, too, had loads of rice for us. Sid el Bokayi (Sheik el Bokay, Barth) had given them to us. He found a good house for us. That house had a wooden door, and there was something on it with which you knock at the door as in England. But the rooms in those houses are very large; there were eight rooms in it, and in the middle of the house there was a court. In one room in which Abd el Kerim slept there was a closet where you put your goods, but the inside is dark; there is a door there through which the wind passes, to prevent the goods from rotting. On one occasion Abd el Kerim closed his provision room with his key but left his bunch of keys inside, and did not remember them; but some day after when he wanted them he could not go inside, he could not find his keys; he asked his head-servant whose name was Gutruni, but he replied, I have not got them. He replied, Perhaps you left them inside. They attempted to break the door, but the door was too strong for them; when they had found a little opening they called for me to go in; I put my head in, but my body was squeezed: when I had entered in I found the keys upon one of the boxes; I stretched out my hands with the keys in them; one of them seized them, opened the door, and I came out. There was an upper chamber, you went up to it on steps; there you could see the whole of Timbuctu very well. One room was the kitchen, you passed through it in going to the place where the horses are kept. Over the horse-stable there is a room close to it where we kept pigeons. As to the houses of Timbuctu, every house contains pigeons, there are not many houses where there are no pigeons, and the pigeons of Timbuctu are very nice to eat; Abd el Kerim liked to eat them, and did eat them every day.

The Things of Timbuctu.

The town of Timbuctu is full of people, but their town is not as large as some states have them. And their mosque is high, like the churches in England. I did not enter it but once. When we entered it it was beautiful to behold. We wished to go to the top, but it was dark, and so we went back. When the

sun is in the middle (at noon) a certain man goes to the top, that is the Alkali, as we call him in Hausa; he is the person who calls people to prayer, or the caller of the people that they may come to pray. And when the people have come together they assemble in one line, and there is one man who leads the prayer. They wash their heads before, then they proceed to the place where they make their prayers; they lift up their hands, then they put them down again, and fall upon their knees; then they stand up straight again, they bow their foreheads down to the ground so that they touch the earth; they do the same thing five times, then have done; and when they say the words, Alla hu hakubar, you hear their voices like the roar of thunder, if I be not telling a story.

Smoking of Tobacco at Timbuctu.

In Timbuctu itself, I think, there are no Pagans, no Jews, and no Christians, only Mussulmen. They wished to make Abd el Kerim to become a Mussulman, but he refused. The people who wished to make him a Mussulman were not the inhabitants of Timbuctu, but Fullahs; some of them were living at that place. And they do not wish to see any man smoking tobacco. When they see any man smoking tobacco they take him before the judge of the Fullahs; so they did to Abega. On one occasion when Abega was smoking, two Fullah slaves saw him. One of them said to Abega, Give me your pipe that I may look at it. Abega gave it to him, thinking he meant to smoke. When he had looked at it Abega said to him, Give it me; he said, I refuse. Abega thought he was playing with him, but when he refused they began to fight. They said they would take him before their judge before they would give him his pipe. He said, Let us go, let us go. When they had gone as far as the mosque of the Arabs, many Arabs were assembled there. Abega said to them, I shall not go any further than this. The Arabs, seeing that they were taking Abega by force, asked them what was the matter? The Fullah slaves said, We saw him smoking tobacco, and our king said, If you see any person smoking tobacco, you must bring him to me. The Arabs said, This man is a Chris-

tian ; he does not know that you do not like tobacco ; leave him and let him go, and give him his pipe. When he came home he told us : we laughed and said, Oh ! you had a narrow escape from the prison of the Fullahs. The Fullahs, when they see an Asbon smoke, they do not touch him ; when they see Arabs smoke, they do not touch them ; and when they see a native of Timbuctu smoke with a pipe they drag him before the judge. If you want to smoke in Timbuctu, you will do well to smoke in your own house before you go into the street.

The Salt of Timbuctu.

The salt of Timbuctu is beautiful and of good flavour ; when you take up a loaf it looks like glass. They do not dig the salt at Timbuctu, but at a distance from the place ; they bring it in the form of a kantu (a kantu is like a head of salt, some are two cubits and a half in length, and two cubits in breadth, but it is very heavy, like a sack filled with earth). How do they bring the salt to Timbuctu ? They load camels with it ; there is nothing else on their backs but salt, victuals and water in sacks (of skins), and when they came to Timbuctu the camels I saw laden with salt were more than forty. And they are singing their songs while they are taking the salt down. They sell it in Timbuctu to merchants who come from a distance, and when they have made their purchases, they go away to some other countries to sell it.

The people of Gonsha bring many white kola-nuts to Timbuctu. They are cheap in Timbuctu, but dear in Hausa, because we are not near to Gonsha.

The Bread of Timbuctu.

The bread of Timbuctu is very nice to eat ; you eat it without anything ; if you like you put it in broth (rūan nāma, fleish brühe). When they bake their bread they make something like a hen-coop of clay. They light a fire underneath and put the bread on the top, and so they go on firing till it is baked. They have some kind of cane, the name of it is 'burgu' ; horses are

very fond of it ; people, too, eat it, because it is very nice. There are many in the waters of Timbuctu ; the people used to make burgu-water of it ; it is very sweet. So I heard, but I myself have never tasted the water, though I have eaten the cane.

The Markets at Timbuctu.

I saw the markets at Timbuctu where they sell different kinds of meat, and trees and firewood and bread, and many things else besides these ; and the slave-market, too, of different sorts. When I went I saw slaves there, boys and men, women and their children, but not so many as I have seen in Bornu ; there you can see hundreds at one place. When they are building houses they make them of clay, making bricks of the clay and putting them in the sun till the sun has dried them ; then they take them and build houses ; but I myself have not seen how they build their houses. Sid el Bokayi (Sheik Bokay) is a good man and a man of sense, and does everything well. He does not like to live in Timbuctu ; it is perhaps because he has much property, both camels and horses, and cows and donkeys he has too. He has only one wife and three children ; those which I know are males. They are three altogether ; all of them loved me and I loved them too ; but two, one I think is five years old and the other three ; a grown up son, I think he is fifteen years old, but not now ; and two brothers four years of age. But his family and his property live outside Timbuctu, and they have tents. But these two of his children are little. Sometimes they would not eat their food when I was not with them. And they liked me to take them on my neck and go to play with them, like being on horseback. They spoke Arabic, and I, too, began to talk with them in Arabic.

While we were living in the town they used to bring us provisions, and when the corn for the horse was done, Sheik Bokay told us to let him know to give us more ; and when we went to his house in the field we met them there playing and rejoicing. Victuals we had enough, we were tired of eating. Whenever we came thither they used to kill a ram or a cow for us.

During the time we lived there, there was no peace between

Abd el Kerim and the Fullahs; because he refused to become a Mussulman they said they would kill him unless he gave them goods. But I think Abd el Kerim had not much property with him at the time; it was only because they saw his large boxes, the height of one was two fathoms standing on the ground, and the breadth of it two fathoms; and he had two such, and some smaller ones. But while we were residing outside the town of Timbuctu we heard the drumming of the Tamburi all day long. During that day Timbuctu was full of Fullah horsemen hostile to us. As we were sitting down there, I think it was that one man came and told us that the Fullahs at Timbuctu wished to take Abd el Kerim's property. Thus, when we had taken our dinner in the evening, about the time of sunset, Sid el Bokaye gathered together his Asbon people. I think they were between two and three hundred, some on horseback with spears and shields, and some on foot having two spears and shields. We, too, we made our guns ready, and thus we marched out, and I followed them. Sid el Bokaye had a gun with two mouths (barrels), and Abd el Kerim had a gun with two mouths, and a short gun (pistol) with five mouths, and two others hanging on the back of the horse on the neck of the saddle, one on this side and one on the other; his servants also had guns, but I had a spear. Before this I had a bow and twenty arrows, and a fine quiver. Abega broke his quiver and had a spear. As we were marching forward we fell in with a troop of Arabs with guns; they told us we should make haste towards the town. As we came near to Timbuctu the sun was setting, but the moon gave us a little light. We saw a number of Fullahs; they were singing their songs and beating their drums; we were at some distance from them and they were some distance from us. As we were staying there a little while, Abega came from the town of Timbuctu, with a gun hanging on his neck. Some Fullahs saw him and wanted to fight him, but they disagreed among themselves; but Abega had had no powder, neither a flint-stone in his gun, nothing but a heavy iron on his shoulders; if they had fallen upon him they would have devoured him as a hyæna devours a kid. He came to us running, and said, Where is Abd el Kerim? I said, See him there standing yonder. When Abd

el Kerim saw him he was glad, for Abega is a man of great strength. I think he gave him a flint-stone and powder.

While we were waiting there two Fullah men came trying to go round our encampment, but Sid el Bokayi seeing them, asked whether they were Fullahs? But when they heard this they were beating their horses, galloping off trying to reach their own encampment, some Asbons overtook them; one of them threw away his gun, and the other fell from his horse; in getting up he forgot his gun, all he cared for was to save his life. The Asbons took the guns and brought them to Sid el Bokayi, he took them up in his hands. When the Fullahs saw that they should not gain the victory they said they wanted their guns back; but Sid el Bokayi said, I shall not give them to you, if you mean to fight; but they said they were not going to fight, they were at peace with us. But the Asbons wished to have a fight, for they are people like fire for fighting. When they strike on their shields it gives a sound like that of a gun. They then returned to the town. But when they came near our house in Timbuctu they fired many guns and were throwing fire on the premises; but Abd el Kerim's servant whom he liked, by name Gutrumi being in the house, was very angry, he loaded his gun and was on the point of firing it, when another of his servants, by the name of Ali, prevented him, but he would not listen to him, fired his gun, and said to Ali, Should the Fullahs take us for women? If we do not make a stand like men they will despise us. As we were returning in the night, going to our home in the desert, I felt very tired with walking on the ground, so much so that I cried, but they took me on the back of a horse. This is the end of our fight at Timbuctu.

CHAPTER VI.

Departure from Timbuctu, returning to Sokotu.

After residing there, I think about eight months, we began to make preparations for leaving Timbuctu. Abd el Kerim packed all his goods into four large boxes, and some into sacks, and we left Timbuctu all well; we were glad and thanked God. We came to Sid el Bokayi's tent in the field where he resided together

with his family, and, sleeping there one night, we loaded our camels early in the morning ; many people were with us, Sid el Bokayi himself accompanied us in a journey of ten days. During all those days we travelled among Asbons only ; and at whatever place we arrived and alighted, they killed cows for us, and we were eating flesh till we were tired. Many persons came to meet Sid el Bokayi, that he might put his hands upon their heads, and offer up prayers over them ; and some, too, filled their hands with earth, and he put his hands upon the earth, and with his hands on it he made prayers for them.

As to the Asbon women, some are lean and some are tolerably fat ; but others again are so fat that they can scarcely carry themselves along. I have seen many Asbon women, and I am going to tell you how fat they are : one woman I saw, her upper arm is larger than my thigh, and I should not like a blow from her, for if she should give you a blow, you would not think of getting up again from the place you fell down ; and her body ! it would make a man and a boy, and one of her thighs is as large as my whole body. I also saw one of their daughters, of the age of about ten years, she was nearly as fat as her mother. When mounting a donkey they must bring a mortar for the women to mount on the mortar first, before she can sit down on the donkey's back. But though their donkeys are very strong they take two donkeys for a journey ; when the first donkey gets tired she mounts the second, while the first is resting a little the second begins to get tired. All this I have seen with my own eyes. Travelling among the Asbons about Timbuctu you meet with women like rhinoceri. They are not beautiful to look at, not even a little ; the Hausa women surpass them in beauty ; it is not because Hausa women are of my own nation that I say so.

Those Asbon women who are so very fat are eating meat and drinking milk. They have as much milk there as they have water. While their children are little their parents feed them by main force. But the Asbon people are a good sort of people, if you know them, not like the Fullahs ; it is only when you meet them in the desert their aspect is so terrible.

When we had come to another place we alighted close to the bank of a river. There were many rhinoceri there, but our horses

did not like to see them, and they, too, did not like to see the horses; they put their heads in the water, their whole bodies were in the water. When they made a noise they frightened the horses, and the horses on hearing the sound ran away into the desert, some of them breaking their ropes. And I saw three rhinoceri fighting in the water, and I saw six or seven stretching their heads out of the water. Abd el Kerim seeing them, took up his gun, walking towards them he fired, I think three times; some shot passed across the river and fell under the tent where some of the people were sitting; when they observed the dust rising they picked up the shot, but it did not hurt them, they brought the shot to Abd el Kerim; I do not think they said anything to him, but merely showed him the shot.

Leaving that place we went to another, an old town, it was a good place, and they have plenty of fish there. After leaving that place, we passed the boundary line of the country of the Asbon, and there Sid el Bokayi left us and returned to Timbuctu.

While he was with us we respected him as we did at Timbuctu, and we felt very sorrowful at parting from him. He did good to every one of us. This man did according to the word of Jesus: "He who shall give a cup of cold water to one of my disciples in My name, shall not lose his reward." But when he was no longer with us in person, he sent two messengers with us, or rather to go before us. From that place we came again to another close to the water, and encamped there. In the night we heard something coming on the water like the noise of a canoe coming towards us; I said to a woman, It is a canoe, but she said, The noise is greater than that of a canoe. After a little we saw it was a river horse coming out of the water to feed on shore. The young men loaded their guns; the river horse passed on some distance from the river, we followed it from behind, and I had a short stick in my hand. Two persons went in front, and we, six of us, stood at the bank of the river. One of them who was in front fired, the creature fell, but got up again, trying to walk, coming towards us. There was a little moonlight over our heads; when we saw him coming towards us we began drawing back; when he came near enough they fired their guns; he wanted to make a stand to fight us; I threw my stick at

him and ran away ; he went into the water and we went back to our tent.

We started from that place in the night ; we arrived at the same place where we had entered the boat before ; and after leaving that place we arrived at Saï, the place where we had embarked on a former occasion. It was here I learnt that a certain man wished to kill Abd el Kerim ; one of our young men told it me, he understood the language of the Christians. We did not meet with many persons who understood the Christian language, only one at Timbuctu, he was a Mallam, but he was a good-for-nothing fellow. He said he was very little when he went to the Christian's country, that he formerly spoke their language well, but now he had nearly forgotten it ; he was a fine man to look at, but his habits were bad.

When we had left Saï we crossed a lake, and came to another country some distance from Saï, and there we encamped ; leaving that place, after many days we arrived at Gondu. Some of the people who knew us were very glad ; we, too, were very glad, because we had again come into the Hausa country. I think we made a stay there of four days. The house they put us in was not the same as that in which we lived before we were starting for Timbuctu ; but the house in which they lodged us was very nice, it had an inner court. They have many monkey-bread trees there. The trunk of one of them was as thick as thirty men ; but the monkey-bread tree (*adonsonia*) is not as high as the silk-cotton-tree (*rîmi*), still it is large ; of the leaves of it we make soup, when they are green or dried. They bear a large fruit ; if you lay hold of one with your hands, your hands touch each other when you put it between them ; it is as long as the upper arm of a man, some, however, are even longer. If you touch the fruit, and the prickles on the back touch you, you scratch yourself till you are tired ; but it does you no harm besides this. If you break one you find its inside very white, as white as milk ; in the inside of it there are some little seeds, these you eat, they are sour, but there are some that are not sour. And we have something, the name of which is *dañkali* (sweet potatoes), its back is red (brown) and it is as long as the hand from the wrist to the longest finger, and as wide as three or four fingers ; it has a

pleasant flavour ; and if cooked it is soft ; I myself am fond of it. Perhaps Abd el Kerim tasted it, or whether he did not taste it I do not know. Leaving that place we came to another town and there we encamped. Many people came to the market at that town. There they had silk chains in abundance, garments and thread, cows, milk and butter ; wood to light a fire, and many things. The market is small, but much frequented. There are many large trees there. After leaving that place we came to another country, and again to another town, which we left behind ; and then we came to Sokotu.

Arrival at Sokotu ; departure from Timbuctu.

On arriving again at Sokotu we alighted at another house, not at our former one. I noticed that the place was changed, because the rainy season had set in. The corn and the grass had grown up. I do not know the place where we lived before. Departing from Sokotu we descended a hill full of stones, it was not nice for our camels to go down that hill. When we had gone down we were prevented from going on by a river. When we passed that way before it was in the height of the dry season, but now it was the rainy season. We took down the loads from the backs of the camels and put them in a boat, in the same way we ourselves did, and left the place. That place was not pleasant for the camels ; when the camel's feet got in the mud the whole camel sank, and when he pulled out one leg to shake it he fell down with his load. While we were there rain in abundance fell on us, but we did not mind the rain, because we were as much used to it as fish in the sea. On leaving that place we went through corn and rice fields until we arrived at Wurna, at our former house ; and the people received us with joy. I myself like to live at Wurna rather than at Sokotu. Cotton trees fill every place in a certain valley. Near to Wurna there are many rivers where the people catch fish, and the women fetch water in pots, putting them on their heads and carrying them home. While we were there I heard a proclamation made, saying : That no one should go to the bank of the river early next morning, until the time

when horses are led to the water, because the children of the river were passing by ; and no one went until about nine o'clock, that is the time when horses are led to the water, that is when the sun is in the middle (?). I asked the people, Why is no one to go to the river ? They said, If you see the children of the water you will die. They say that they have long hair, but that they themselves are short. While we were living in Wurna again some persons brought news to King Aliyu, that is, the King of Sokotu, saying, See, there are merchants encamping near Gawasu. King Aliyu sent soldiers with one of his officers, and said to them, If they are peacable people, do not touch them, but if they are warlike people, take their goods from them. Thus they marched out by night, the moon gave them light. When they came up to them, perhaps they asked them and perhaps they did not ask them, I do not know, but they took all their goods away from them and brought them to Wurna. In the morning they knew that they were peacable people, merchants travelling to Kanu. King Aliyu ordered his people, every one who had taken any of their goods, to bring them and give them back to them ; thus they brought their goods, all of them, and they left Wurna.

When we had left Wurna we crossed a river and arrived at Gondi. There are plenty of fish there ; there we laid in provision. After leaving Gondi we entered into a desert, many people were with us, and after a journey of four days we entered the town of Kanu.

CHAPTER VII.

Arrival at Kanu.

The town of Kanu is the town of children ; but some people used to say that the town of Kanu is the town of women, because their daughters are beautiful. This was my first journey to Kanu. While in the town of Kanu, Abd el Kerim and I went out through one of the gates and walked around, and returned through another. Outside the town of Kanu they have many farms and brushwoods, and there are many rivers in some parts

of the town. I think they have fourteen gates to the town. The buildings of the town are high; they build them of clay, and they have Egyptian pawpaws. The Egyptian pawpaws are long, but not very long; their fruit is nearly as large as a man's head in size; and when it is ripe it is not red; its inside is like some kind of pumpkin, not green; if you break it you find it full of flavour and soft; it has no thick skin. There is, again, another kind of pawpaw, but we do not call it Egyptian pawpaw, but only pawpaw. The tree grows as high as a man; it grows in the forest; it belongs to no one; but some of them are higher than a man; its leaves are not larger than a man's hand. While the fruit is small it is green, when ripe it is red (yellow), but some of them are green even when ripe. When you come to pluck the fruit, be on your guard against serpents, for even serpents are fond of it, and birds too. The size of the fruit is as large as a brick in the hand, and there are black seeds in it.

They have also another tree, the name of which is lime-tree; the fruit is sour. Every Hausa likes to have lemons in his pocket to suck them. Some of them are as large as a wild pawpaw, but others are very small. Inside the town of Kanu there is a large rock, the name of which is Dāda. Long before you arrive in the town you see the top of it; if you sit near to it and your garments are white, they become like the colours of the kola when chewed and spit out. And I heard of the people of Kanu that a certain man, an Englishman, had come to the place, and told the king that he could extract gold from the stone, but if he extracted it there would be a famine in the place. The king replied, If there should be a famine you shall not touch the stone; you had better leave it as it is. Whether false or true, I do not know; what I heard I said, and that is the end of it.

In the district of Bala there are no houses, only fields; grass is growing in the streets of the town; camels, cows, and donkeys are feeding in the same place. Slaves are cutting grass, and they carry it home. There is much water in those parts. In those waters, too, they catch the mud-fish. When you catch a mud-fish you cut off his head, and all things in its inside you take out and throw them away; you splice it to a sharp stick, you fix it close to the fire; when it has tasted the fire you turn

it ; you pour salt, pepper, or smart pepper, and chaff upon it ; you pour all these things over it. While you are conversing with your friend the cooking is going on ; when it is cooked you put it aside until the next day, early in the morning. In the morning when you get up you tear off the part close to its tail, for that is where it is sweetest ; but the whole body is sweet, but not so sweet as its tail. And there are no bones in its body, except one bone which goes along through its back ; and, unless I am telling a story, its teeth are like those of a man. On one occasion it laid hold of one of my fingers and almost broke off my finger-nail. But it has no legs, like an alligator, only some things long like reeds, two of them in its body, and I think, also two close to its ears. When the dry season is near, it enters into the mud, and the place where it lies down does not get dry. It rolls itself up like a serpent, and has nothing to eat ; it feeds on its own tail and on mud : those are the things it eats during the dry season and until the rainy season comes again. When the rainy season has come it comes out of its hole, catches little fish and eats them ; in this way it maintains itself. Some are as large as a stout man, if it does not even surpass one in size ; and it is longer than half a fathom. We kill them in the water by spears ; but in the mud, we dig for them with hoes. At the place where the mud-fish lies embedded you hear a clucking noise ; and some people, too, I heard, even in the dry season on passing by, though they do not hear the clucking noise of the mud-fish at the place it is embedded, know the place ; but there are not many that know it, because the earth is changed where it lies.

The Market of the Town of Kanu.

The market of the town of Kanu is very large. They have leather pouches, Kanu shoes, boxes of alkali and alkali pepper, salt, meat, wood, garments, thread, silk, mirrors and looking-glasses, silk chains, swords, sweetmeats, cows, camels, fruit-trees, pancakes, corn, needle-cases and needles, canes, aprons for women, jewels, and sugar-cane.

Blind persons and seeing persons are all mixed up together ;

the market is full of them. Close to the market there is a large fountain or spring of water; it is in the middle of the town. Sometimes it is so full of water that it is almost ready to destroy the town; but they have put earth close to the large reservoir, to prevent the water from coming on the market. All that collection of water is said to be covered with an iron cap; if they had not done so, the town would be destroyed; this is what I heard. I also observed that water full of kainua (some sort of plant like lettuce).

The Dye-Pits at Kanu.

When you come to the dye-pits of Kanu, you see many people there; some are dyeing silk and some yarn; some are dyeing cloth and some are sewing; some are beating blue-baft, singing all the time. Here the work of tanning and making cloth of Hausa is going on; and there are many things very beautiful to be seen. Now as to the manner in which dyeing is done. They dig a hole about four or five fathoms deep, perhaps even more; they plaster the inside with clay; when it is dry they pluck indigo, and after filling the hole with water and putting the indigo in it, until it is nearly half-filled, they take staves. long ones—about four yards long; they begin beating the indigo until it turns blue; they then let it sleep, covering it for four or five days; then they open it, wash the clothes very clean; and when all the dust is beaten out, they put it in the dye-pit. The man who is engaged in dyeing clothes has hands that have become as black as ink, or rather blue. But when the dye-pits are getting old, they have no pleasant smell. In this way we dye our clothes. As to the indigo, the place where indigo grows is good land; it grows near the bank of a river and in the desert; the leaves of it are small, and when ripe they are red and pointed. Our country is full of indigo, and cotton, and pepper, and we have also tobacco.

They are also making leather at Kanu; and I am going to tell you how they make it. They take a karipī, that is, a large (iron) pot, and fill it with water; pour the ashes of reeds and of trees into it, and then stir the ashes, take the skin with the hair

still on, and then put it into the pot which contains the ashes. After it has been left there a day or two you take it out; when taken out you try to see whether the hair has become loose, and comes off from the skin; you take it out and spread it on a tanning-block which we call *mashimi* in Hausa; then you split a little stick in two, the name of which is the child of the *mashimi*, and when you have spread the skin upon the tanning-block you kneel down upon the skin and take the scraping-knife, holding it with both hands, and begin scraping. When you have scraped it sufficiently you go and wash it; you beat *bāgarūa* (the name of a certain tree which bears some fruit), you put it into the pot and pour water over it; you soak the skin in the pot, you cover it and leave it. When the proper day comes you look at it, and when you find that the hide is changed, and on drawing it out you find it hard, you do not put it again into the *bāgarūa*, but you go and expose it to the air to dry it; when it is well aired and quite dry you pour oil on it and rub it in till it is soft. When you hear it making a sound you know that the *bāgarūa* has sufficiently penetrated it; when you rub it you try to find out whether every part has been made soft by the oil; you go and make sacks of it if you like, but if you do not like that, you make wrappers, or you put it into your house; this is the way hides are made into leather. When a hide is tanned we no longer call it *fāta*, but *kīrigī*.

There are people of various nations living in the town of Kanu; as—Arabs, Asbons, Kanuris, Nupes, Fullahs, Yarubas, Wadas, Adamawas, and slaves speaking many different languages.

If you enter the town of Kanu take care of your little things, for they robbed us of our cups and saucers while we were there. They put them under their large gowns and walk away with them. They have calabashes. They are the things out of which we drink water. Calabashes grow in the farms. You plant a sort of pumpkins, and when they are full grown and ripe, they are taken up; of some you make cups to take up water, and of some you make calabashes; you clean the inside, you take out everything that is in them. You make nice carvings on the outside; you put them into your house, especially if you are a

bachelor. And some other kind of pumpkin, again, that grows on the house you can cook and eat before they are getting hard, but when they have grown hard you make spoons of them, and you make small drinking cups, which you fill with gruel or water on going into the forest, taking them with you.

CHAPTER VIII.

Arrival at Kukawa.

After we had left the town of Kanu, I think it was one month, or it may have been more, we arrived at Kukawa. When the people saw us they were glad, saying to us, We heard that you were killed when you were at Timbuctu.

The town of Kukawa is well peopled, but it is not as large as Kanu. The town of Kukawa, or rather outside the town, you see nothing but the bones of men, the heads of men, and the heads of horses, and the bones of donkeys; they fill the place at the outskirts of the town. The country of Bornu—I am telling the truth—is a country of slaves. And the people of Bornu, or rather the priests, seeing they could get no rain, said to the King of Bornu, If the people should pick up all those bones and bury them, we should then get rain; and they did so: that year we had rain in abundance.

The Markets at Kukawa.

There are two or three markets at Kukawa; one in the middle of the town and two outside, but one is larger than the rest. They call it 'Kasugu Kura,' that is, large market; and another in the town, they call it 'Duria,' that is, little market; and another, again, which is between them, they call 'Garugidda garufuta,' it is between the other two; its name is likewise 'Duria.' The articles that they have in these markets are of a different sort, not like those in Kanu; besides, they also sell large fish and natroni.

The Women of Bornu and Timbuctu and of Hausa.

One thing which the women of Bornu do, and which I know, is this: when they go to fetch water, and as soon as they have done, they take some blossoms of the tobacco plant and their calabashes, sit down in the cool shade, and begin to touch their teeth with the blossom, which first turn red, but by and by they turn black; when they have rubbed two of their upper teeth for some time, they become as white as milk; so likewise Hausa women do; but the women of Bornu surpass them in the use of tobacco blossom. While I was speaking to you about matters of Timbuctu, I forgot to tell you anything about their women. Some of their women fill the fingers of their hands with rings, with the exception of one or two fingers. Some of those rings are made of red iron (brass); some are white, some, again, look as if they were of gold. But the women of Bornu have something on their hands which is beautiful to look at. Some others, however, are made of clay, and something they have around their ankles and hands made of elephant's teeth, and others are made of the hides of the hippopotamus. But the Hausa women like to put kōli (antimony) in their eyes, to make their eyes look blue.

CHAPTER IX.

Departure from Kukawa, journey through the desert of Sahara or Tintuma.

When we left Bornu there were many people who did not like us to leave them. After leaving Kukawa we came to Yao; I think it takes about six days to go from there to Bornu. Yao is a small town or country, and when you arrive there you must lay in provision for the journey, for after leaving Yao, you do not come to another place like it for a whole month. But there is a lake (river) close to it; this river gets dry during the dry season, that is in summer, at a time when there is no rain; the Bornus call it 'duniabie.' I think we took with us dried meat and dates, rice and flour, corn (that is maize) and sack with

water ; many other things besides these were taken. And one man from Tubo was with us, who had nearly twenty slaves, and he was a man who had travelled everywhere. But at the place where we encamped we found a well, and the water was sweet to drink ; but sometimes you find birds which have died in the water and are rotten ; but you drink it by force because you cannot find any better. We rose early in the morning, the sun had not yet risen and we were travelling on until the sun went down. Sometimes we were sleeping, or rather nodding, while we were travelling, but not many persons were sleeping on their camels, even I myself was travelling on foot. We did not wish to alight at a place where there was no water. But there was a guide with us who knew the place. We entered into another desert where there was nothing but sand, still there was a little grass on it, and there was a little town there. The people at that place eat nothing but the flesh of deer, called 'ar' in Arabic. But this kind of bush-meat is very large and fat. The animals have long horns, you may see a hundred walking together. When we left that town or village we began to enter the great desert. The wind was blowing upon the sand, and the sand got in our eyes. But we had something which we call rawani (bandage) which tying round our heads covered our mouths, so that we should not feel thirsty ; and another thing, a girdle which we tied round our bodies so that we should not feel hungry. The glutton has here found his boundary line ; he must master and overcome his love of eating much. When we arrived at another place we found that the sand had covered the well, and we were obliged to dig another before we could get water. But at some places our camels were unable to walk, because the sand had become as hard as a stone before them. I heard some persons say, Put the sand aside and make a road for the camels, but we did not attempt it, because we knew it was too troublesome. We used to draw our camels along through a valley ; we mounted them going up a sand-hill until we reached the top. In this desert you do not find so much grass (reeds) that you could clean your teeth with. And to whatever place you turn your eyes you can see nothing but hills or mountains, and the heads of people and horses and camels, all mixed up together,

hunger has killed them all, together with thirst. Whenever we came to a place where there was grass we used to cut it and put it on the backs of the camels until we arrived at another place. And you see the heads of some of the mountains in your journey five days before you reach them; they are very large, larger than the mountains round Timbuctu; but at Timbuctu, when there is rain, after the rain you see clouds rising, but not here. As we were travelling we arrived at a town and there we began to rejoice and fired many guns; in that town there is much salt, and they are Tubu people, and there it was that we parted with our friend, Tubu went to his own place together with his slaves. And at that place they have plenty of dates, but they were not ripe, but we took up dates from that place. We entered again into another desert, I think we had no guide with us; there was nothing in it except mountains, and not much sand; but Abd el Kerim's servant, he knew the road in those parts, and we arrived at Gutruni. This town is not very large, and the people are date-eaters. I think they have no other farms but only of dates. From that place we entered again into a desert, which was full of sand. and then we came to a place near to Murzuk, and there the consul met us; I saw him kiss Dr. Barth; but when I saw him I did not know that he was an Englishman, because he was dressed like an Arab, and his gun was like an Arab's gun. On leaving this town we came to another place, and there we encamped in the evening. Abd el Kerim gave to every one a dollar; that was the day when silver came into my hands for the first time. We started from that place in the morning and arrived at another place, where we encamped; but there was much rain during the night. After leaving that place we arrived at Murzuk, and took up quarters in the consul's house.

In the house of the consul there was a large time-piece, and as I was sitting down in some place of the house I heard a sound, I went to see where it came from, but could not see anything, I asked the consul, What is it that gives such a sound; He said to me, Come; I went. He touched some little thing, and it began to give a sound, I said, This is a wonderful thing. I believe he was an Englishman. And some Arabs were there who spoke Hausa, but not many; there were also Hausa slaves at the place.

And they have soldiers there, all Arabs ; their trousers are like a sack, and quite white, and red jackets ; they have guns, but I have not seen any cannons, except one that I have seen in Kukawa. Outside the town they have dates everywhere. I am not going to say that the town is large, still it is tolerably large. I do not think we stayed longer at Murzuk than one month before we departed. The consul accompanied us, and we stopped together at the same place one night. Again we went on to another place, and there he left us ; but some people remained with us, and then we arrived at Sokuna.

Sokuna is a little town, but there are many Arabs there. We did not alight in the town, but outside in one of the houses. There our camels and donkeys had many troubles ; they had bean-stalks, but they had no water except such as they got from the well ; and the sun was very hot. When they are digging wells they make them twenty or thirty yards deep before they find water ; and they sew large buckets, as large as the skins of two goats ; when they put them in the well they tie a rope to a camel, and make a trench as large as a valley, so they do and use their camels, some also use donkeys. They have dates, grapes and pumpkins.

When we left the town three or four persons went with us, because Abd el Kerim had hired their camels to carry him to the place to which he wished to go, and then they returned after they were paid. But one of them was a lad who was an expert in firing guns ; I think he shot every day one or two deer ; and there were many ostriches in that region, but he did not kill one, because they were more cunning than he ; they have long necks. When they had brought us to the place we were making for and were returning, they stole my large country cloth. From that day I knew that the Arabs were thieves. If you are travelling and are a painstaking person, you must not sleep ; if you want to sleep, sleep while the sun is high, but at night keep your eyes fixed upon your goods, for unless you do so they will come and cut your throat as they would that of a chicken. They are a deceitful set of people. If you give them a little present, it will not satisfy them ; they want more, they are greedy people. When they have received what is due to them, they withdraw

to some distance from you. They are fond of firing guns in the air like boys in playing on horseback. We came to another town but I forget the name of it, it is situated in a valley ; there we found, after leaving, that they had stolen our cups. After leaving that place I do not know the names of any of the towns through which we passed until we arrived at Tarabalus.

CHAPTER X.

Arrival at Tarabalus (Tripoli).

On arriving at Tripoli I saw a market outside the town and many soldiers ; they were all close to the sea, and when I saw the Black Sea, trembling seized my heart, for heretofore I had never seen a sea so great, and when the sun rises you think it rises out of the sea. On arriving in Tripoli we entered the house of another consul. Outside Tripoli there is a small town of slaves who have been liberated, but they are not able to return to their own countries. And the markets in Tripoli surpass all the markets I have ever seen in all the places whither my feet carried me. The black people asked me, Are you going on that black water ? I said, Yes ; Again they said to me, You will not see another town again ; but I replied, I am not afraid of that. And there are Hausa people there, and some Bornu people. There Abd el Kerim bought new garments for us, that is for Abega and me ; new garments made of wool, but they were not large, but short ; and from the neck to the feet there were buttons of white iron (brass), but they looked like gold, though they were not of gold. Again, close to the buttons round about the neck there were stripes of gold thread, so likewise also on the sleeves, and some little things like them, but the buttons were not many, only four on the shoulders, two on one side and two on the other. And trousers made of woollen cloth, blue and soft and beautiful to look at ; you might have put ten children into them, if I am not telling a story ; and caps of woollen cloth, red, and on the top of them there was a tassel made of blue silk. Both I and Abega were very glad when we received those things. But the Hausa people at that place wish very much to return to

their own country; but they have not money enough to take them home. Some of the slaves when they get money hide it; when they see that they have enough to purchase their freedom from their masters, they come and do so. I do not know the size of Tripoli, but it is full of houses and such houses as I have never seen before in Africa, because they are high. And close to us there was a mosque; Abega, myself and an Arab young man entered it. The inside of it is beautiful to behold. There are lamps hanging around; I think they fill them with oil. I observed an old man there praying; he put his head down to the ground and then lifted it up again, just as I myself did. And everything I saw there was different from the things we have; we could only feel astonished at all we saw. We stayed four or five days at Tripoli; we then entered into a small boat, from that we entered into a large one which we call the smoke-boat. On getting on board I observed large cannons. When we went down I saw rooms and sleeping places: I said to myself, This is a town. We were walking about on the boat. After a little while it began to make a strange noise, as though it was going to swallow us up, and the whole vessel began to move; we said to one another; We have entered upon a new world: as the boat was beginning to walk I began to feel amazed, I wished to know what it was that pushed it on; all the water turned white. After a little while Abega said to me: Dorugu, come here! when I went I saw a large iron coming up and going down; I said, What kind of a canoe is this? There were two Hausa lads there, they spoke Hausa, they were slaves. I asked them whether they were free? But they said, Oh no, in the Hausa language. They said they were travelling to Stamboul. I felt pleased that I had met with Hausa-speaking people but felt sorry because they were slaves. One of them said to Abega, This kind of boat is the work of Mohammedans; I said, Perhaps they have the same in the country of Christians? He replied, They are beginning to learn to do the same, for who can take up such large irons and join them together? I gave him no answer. But after a little while I perceived that my head did not like the smell of that place; I began to spit; I tried to eat dry bread, but it did me no good; my head turned round and round; I went down to Abd el Kerim

and said to him, Give me something to eat, because my head is turning round and round, and I feel squeamish, and the inside of my mouth bitter. He said to me: Oh! oh! lie down there, and when I lay down a little I felt better.

Arrival at Malta.

We slept one night in that canoe, and when the sun began to rise I saw as though it rose from the sea; it was almost night when we arrived at Malta. We took up our quarters in a large house. When we looked upon the houses at Malta, Abega and I were astonished, because they build their houses to look so beautiful. And the streets are swept; and as to their markets, when we saw them we did no longer wish to look at them, because they made our eyes to water, that means to long for many things. The things which they have in their markets I am not able to tell the names of, because all the things were new to me.

But when the time came for eating they called us; we killed the chickens in the same way as we did among the mussulmen. We took a knife and cut the necks of the chickens, and when we threw them away they kicked until life had left them; and when they had taken off the feathers they cooked it and brought it to us, that is to Abega and me; we sat down much pleased, because we could eat it in the same manner as Mussulmen do. When they brought us some other kind of meat we did not eat it, for that would have been unlawful, not lawful. And Abd el Kerim told us that we should not let our shirts hang outside of our trousers as we used to do among the Arabs, but that we should put them inside of our trousers. On one occasion, coming to his room half of my shirt was outside of my trousers on my back, I thought I had put it all in, but on Abd el Kerim seeing it, he pulled at it and it began to come out, he said to me, Is this the way you dress yourself? I said I did not know that I had left half out.

He took us to the house of the king (governor) of the town; a fine house, the rooms are large, and there is no sand in them not even a little, as in our houses when we live in the dust. And

I saw a woman coming ; she had a large dress on, but her body was little ; if you put your two hands around her waist your hands would touch one another. And the hair of her head was twisted on the back ; her face was as white as chalk, and the things around her body I do not remember them now. While we were going to drink the wind we saw shot or gun stores ; we said, this country is very strong ; we returned to our houses.

CHAPTER XI.

Departure from Malta.

We remained at Malta five days, perhaps not so many. We came upon another boat, a fire boat ; it was full of people, I think they were not soldiers. When we left Malta I felt again squeamish ; I asked Abd el Kerim to look for a lemon for me : he replied, This is a vessel, whence can we get lemons ? But he went, he asked the captain, who gave him a lemon, and he brought it to me ; I divided it, and gave half to Abega, because Abega himself did not feel sweet. After three days we arrived at another country the name of which I could not hear well, because I was like a person that is dumb to the people there. We saw many horses there ; one man always leading two horses, and sitting on the back of one. We alighted at a beautiful house which I cannot describe, I think it was an inn. There a certain lady gave me money ; she was very glad to see a black lad in her room. And when eating time was near they rang a bell. When going to eat our dinners or our breakfasts we did not know how to handle our knives and forks. (A fork is a piece of iron like the stick of a spoon, but it is cut like the hand of a man with three fingers all on one stick). We had a deal of trouble with the cutting up of the meat at meals, in cases where we could not smash it with the backs of our forks.

When it commenced getting dark we took up our packages and took them to a certain place where there were many lamps ; we observed people entering into little rooms, and saw Abd el Kerim running, going to another part ; there he pushed in his head, and we, too, we went into another compartment. And that

place was full of people. After waiting a little while we felt something in motion under us, and we began travelling on in the night until the sun was about to rise. Abega said to me, Whatever is it that is drawing us along? I answered him saying, The horses which we have seen yesterday are drawing us on; but Abega said, If the horses do it to-morrow morning we shall find many of them dead. During that night they stopped at several places. I felt very thirsty; I heard a noise like the sound of ants in an ant-hill; I thought it was the sound of water, but when I left the little room, I did not find any water, and I felt afraid going away any distance, lest I should lose my head, but returned to Abega. Abega said to me, Go further on, are you afraid? I said I shall not go beyond this place. So again we left that part. When the morning came I put out my head to see what it was that carried us on; I saw a long iron going forwards and backwards, and said, Oh, Abega, areri, come and see. When he put out his head, he said, Oh, I told you, it was not the horses that dragged us along; but we were never tired of putting out our heads. When entering into some room which we called 'the dark room' (Tunnel), he said, The people of this country are very clever indeed, see, how they dig in the earth like foxes.

When stopping again at another place, I said, Why do we stop so often; I said, perhaps our bags which they took from us have gone on before us; I said so because I thought our bags had been sent by waggons drawn by horses, while they were behind us like the tail on a dog, for they had not allowed us to take our bags with us. When we had left the little room at another place we walked about a little and went into the town, and there we took breakfast. I said, The people in the white man's country are very kind people, wherever we go they make victuals ready for us very quickly. When we left that place we asked Abd el Kerim the name of that thing which was drawing us, he said, Victoria's horses, I said Very well. But in travelling we passed through many countries or towns, the names of which I do not know, nor can I remember anything like them. If Abega were here he would help me. But when night came on I do not know into what town we entered; we went into a house, a very large one. In the morning I do not remember who it

was that told me the name of the town, perhaps it was Abd el Kerim himself who told us, I do not remember; and the name of it was London.

CHAPTER XII.

Arrival in London.

The house in which we took up our abode was an inn, because persons travelling from one place to another settle down in houses like this. Houses of this kind we have none in Africa; and the reason is, because travellers in our country encamp outside the town, and if they wish to reside in good houses they go and look for some, and when they meet with any they come with all their goods; but in London you wait for nothing of the kind, but you go at once and throw yourself down in one of their rooms. They have many servants, and in their houses they have bells hanging up all around; if you want to call one of their servants you pull one of the bells, and, after a little while, you see a smart young man come up asking you what you want. And another thing they do; when they are about to eat their dinners they strike a large drum, and whoever hears it comes to the dinner.

An English Dinner.

(1) The eating of an English dinner is a very sweet thing. Open your ears wide and listen, and hear of the sweetness of an English dinner.

They have a large table; the length of it is three fathoms, and the breadth of it two yards, and the height of it is two feet and a half; the first thing they do is to put the table straight; then they spread a white linen cloth over it: put knives and forks and spoons, and white napkins near to them all around the whole table; they have chairs for every place where they have put knives. One gentleman is sitting at the end of the table, and his wife too is there sitting at the head of the table. The wife takes her seat first of all, and then the gentleman of the house, on sitting down, says to the young ladies and gentlemen, Be seated. Where he is sitting there is a large dish before him, that is, when

it contains meat, but when it contains something soft, it is placed before his wife. The gentlemen in London do not like to see their wives to have any trouble; when they see their ladies or any of them knock their hands against the table, the husband will say. Oh, my dear, what is the matter; when you see them doing these things you cannot help laughing; but if you laugh they will say that you are a rude man.

I have not yet forgotten to speak of the eating of the dinner. They put down dishes some of them are of silver and some even, that is, little things, are of gold; and their plates, they are very beautiful to behold; finer than ours, of which I will tell you by and by. And when they begin to eat, you do not know when there will be an end of it. They cut meat for you; they have servants; one of them brings you your dish of meat; he brings you also potatoes, but their potatoes are not as sweet as ours; and they bring you soup too, that soup is sweeter than ours; again they bring you bread, rice and many other things besides them they bring to you, I cannot tell you the names of all, because they surpass us in eatable things; and I think they eat every kind of green herbs.

They take away this kind of meat and bring something else, something very white, they put it upon the table before the lady of the house, because it is soft; you don't know what it is, but you eat it because it looks nice and clean. And another thing they have which they call pie. I think it is all made of sugar; I myself like it much. And when you have eaten these things and done with them, they are taken away; knives are brought and put before every one of you, then they bring cheese and bread. The master of the house cuts it; the servant takes it from before him; he walks round the whole company; and when you have done with this they take it away. After that they bring small calabashes all made of glass, but you cannot see your face in them; they put them on plates and put them in front of you; they then bring nuts and wine of a different kind, and another thing like lemon, and dried grapes (i.e. raisins); and when you have eaten them, and they are finished you dip your hands in and wash them and dry them with the white napkin. And when you see them eating this part of the dinner, you do not

know where they put it, you imagine that what they are eating must be taken away from them in some secret way. But young ladies eat very little of this part, and I fancy that is the reason why they are so thin in the waist.

When this part is over the ladies leave the dining room and go in the visiting room, that is, the room which is the finest in the whole house. When they have left the young men, the young men sit down, drink the rest of the wine, converse together very sweetly, and the young men stroke their whiskers or beards. When they have done, they go to the place where the ladies are; the ladies receive them with playing and singing. They play an instrument, the name of it is piano; the sound of it is like that of the sārēwa, only it is sweeter than that of the sārēwa; they have books printed or written which they place before you; they are singing at the same time that they are playing; and whatever you say, or if you ask them anything, you must always say, 'if you please'; if you do not say so they will say, 'Rude young man,' But when you know what they are doing and playing you are much pleased. And some are dancing with the young ladies. Then they drink wine again; and some are reading newspapers; they know the news of every part of the world which they have seen before; and they show you likenesses, that is the faces of men written or printed. When your time draws near for leaving, you go home.

To-day I have brought you plenty of news; do you like it, you lover of Hausa words? Do you find new words? When you find new words you jump for joy; if I should find a sovereign I should jump for joy. Because sovereigns are of use, words are of no use. I am tired of talking; I go to lie down. Is your hand not yet tired with writing? I go to sleep. If I talk all night you will write all night. Sleep well, you lover of Hausa. To-morrow, early in the morning, if I receive much money I will tell you many stories. Sleep well. I have not another word in my head to tell you.

(2) The eating of an African dinner is a pleasant thing. When the wife cooks the dinner she uses two different pots—one for the meat and the other for the soup. The soup is made of garlic and the leaves of the kūka tree or the godo. She

puts salt and pepper. When she cooks that kind of soup and an Englishman should taste it, the skin of his mouth would peel off because of the pepper. But she puts it in a dish, and the meat she puts in the soup and stirs it about: she takes up the dish. When she comes before her husband, she makes a curtsy and puts down the dish; if her husband has any of his friends with him they eat it together. His wife sits down in the cooking place; she and her children take their meals together. The gentlemen in Africa do not like to eat together with their wives; I do not know the reason why, and if you want to know it you can go to Africa and ask them.

When the gentlemen have eaten their dinners, the boy takes away the dishes and carries them to his mother, and his mother will say, Well done, my darling. She takes water and carries it to her husband. We eat with our hands; but the hands of children get scorched, because of the hotness of the food; but grown up men are used to food as hot as fire, because, on account of the hard work they do, the skin of their hands is as thick as the back of an elephant. And when we are doing our work in the field, our women go likewise in the field, because they like to help their husbands. And when we eat our meals we do not sit on chairs, because we have not one; for this reason we sit on the ground, and some do spread mats and some skins to sit on. We eat our principal meal in the evening at sunset; and when we have eaten we go to lie down. In the morning the remainder of the food is mixed up in a pot and cooked, and when it is cooked it is taken up, and it is sweeter than anything they have in England. They think that because we are living in the desert we do not know anything good. After eating this meal we only drink gruel all day long. In the evening we eat our chief meal. And as to the children, if they do not like to drink gruel, they go into the forest and pluck the fruit of trees and eat it in the cool shade, and in the evening they carry home firewood to cook victuals.

Let us now return to London. While living in the house in London I received a little flower in a box. I pulled at it, but it would not come off. I said to Abega, Look at this kind of flower which will not come off. He said, Bring it to me, and I

will pull it off. When I took it to him, he pulled. When he saw that it would not come off and twisted it, he saw it was a flower painted on calico. The women, the maid-servants in the house, gave us something all made of hair to wash our teeth with; and, when taking our meals with them in the kitchen and we wanted anything, they used to say, Say, If you please; but we did not know English; we used to stare at them, and they too used to stare at us. They used to say to us, What is the matter with the hair of your heads? We told them that we shaved our heads when we were at Tripoli.

CHAPTER XIII.

Departure from London and Journey to Germany.

We left London and travelled to Germany, to the country of Abd el Kerim's father, the town of Hamburg. When we arrived at the door of his father's house he opened the door of the carriage, and went into the house running. You hear a great noise inside the house; and we too, Abega and I, went in. They took us upstairs; we took off our things; we changed our dirty clothes and put on clean ones; we then came down stairs. They brought us coffee and black bread and butter; we ate it, and drank coffee. I do not like to eat that black bread, it is dry and hard. I saw the mother of Abd el Kerim and his father, together with his grandfather. That day many persons came together and drank tea there. But we were outside the room before the door of the room, and there we did eat and drink; for this reason I do not know everything that was done inside. When they had done, Abd el Kerim called for me that I should give them a song. I gave them a short one of the Son of Dauda. When I had finished it they clapped hands, but I did not know why they did so, but Abd el Kerim told me it was meant as a salutation to me. But while I was singing the song he was in his own room, no one was with him. When he came he said to me, It is enough, and I left the room. In the morning he called for a certain man, a shoemaker, to make shoes for us, that is, Abega and me; and another man, again, a tailor, to

make garments for us, short ones. They were thick, such as were fit for us in Germany, because it is very cold there. If you should cut your finger there, if I am not telling a story, a drop of blood would not ooze out. And on another occasion a certain man came into his room, and Abd el Kerim told us to put on our white garments, and so we did, and came into his room. Abega sat down on a chair, but I stood at the side of him, and one of my hands was close to the pocket of my coat. I saw that man taking a pen, and when he had looked at us he put his head down, and a white paper was before him. When he had done, we left ; but I did not know what he was doing, but Abega thought that he was taking our likenesses. His father took us out to see a place of worship ; the people were working at it. There were many chairs in it all placed in a row. We left that place of worship and went to some other part. Close to the water we passed by many beautiful houses and shops. We went into one house full of people. I think all of them were smoking tobacco, and had little papers in their hands, but we were above. When they saw us they all lifted up their heads ; all their faces where white ; but I do not know why they all put black caps on their heads. We came back to our house. On one occasion many people were gathered together, and indeed many times they did the same. I felt vexed, went down, snatched a stick from the hand of a boy, and began to beat them with it. They all ran away. Abega came, took the stick from me, and gave it to the boy. Again, another day, as we were going to the farm of Abd el Kerim's brother, both small and great assembled at the door like a swarm of bees at one place. We went into the carriage, drove off, and left them. Abd el Kerim, seeing the house which was built for the poor, said to us, This is a present to the poor which is greater than that which the King of Sokotu gave me ; for the king had given him a little house. And the house was very good as regards the outside ; I did not see the inside. We arrived at the house. Some of his friends gave us silver money. After we had left the house of his father we came to his brother's farm in a carriage. His brother has a wife, but he has no children ; he has dogs, cows and horses ; he keeps them in the farm. When his servants were making butter we

went to help them. When we left the place Abd el Kerim gave me a coat of his brother's; it was as heavy as a war dress, but although I had but little strength I walked away with it.

Journey to Gotha.

After leaving his house we came to Gotha; we alighted at an inn. In the morning when we came down we went to the kitchen; there it was where we spent the whole day. As we were going to drink the air (take a walk) with one of the servants, who showed us new places, we came to some place where there was water rising up. I stood and gazed at it, being astonished. We passed on and came to a long road, and close to it there was a church.

Petermann.

Abd el Kerim had a friend whose name was Petermann. He took us to the house of a certain lady, whose name was Dorothea Baker. We met children there who were playing inside, and we too played with them. She gave me a book the name of which is 'Naturgeschichte,' that is a book which contains the likenesses of monkeys, hedge-hogs, some kind of small hedge-hogs and some of large ones (when you come near to the hedge-hog, it turns its head in, and you cannot take it up quickly, because it has thorns like the porcupine), and ostriches, and bats, hyænas and lions, and mice and guanas, and elephants, and wild boars, hippopotami and the male of the hippopotami, camels, giraffes, owls, pelicans, tortoises, chameleons, crocodiles, serpents, leeches, scorpions, crickets, date trees (any one travelling in the Arab's country gets tired of eating dates), cotton trees, tobacco plants; and there are many more of the same kind, but I have no names for them. We took leave of her and went home; and I think there is no other man that I know like Petermann, he is indeed a good man. Some time he tried to speak Hausa with us, but he was not able. And he it was who gave me the book of the world (atlas); he wrote in it in Hausa, 'Aboki Petermann ga abokinsa Dorugu,' that means, 'Friend Petermann to his friend Dorugu.' I did not know what was in it, because I was not able

then to read nor to write. I only took it to have something to remember him by.

Arrival at Berlin.

When we had left Gotha we came to Berlin and we sat down in an inn, a large one. There Abd el Kerim took Abega to go with him ; I did not go with them. Abega told me news of the things which he had seen. He said they went into the house of a great man who was full of gold all over his coat, and he had a sword which touched the ground. He looked upon Abd el Kerim, who gave him a pouch of Kanu beautiful to behold. And when the ladies came in, young men took off their mantles from their backs. In the town of Berlin I saw soldiers everywhere. And the building of their houses is beautiful, they are high and strong. When they want to call a cab they blow some little thing like a whistle ; the cabman hearing it, turns his neck, and the man who whistled lifts up his hand, and the cabman seeing it, comes to him.

Tebib's Father.

In Germany I have seen the father of Tebib, our first master, who made me free. He is an old man, but still strong, and his height is that of a well grown man. He is not very fat, and I think his head is white or gray, and a black cap is on his head, and his face is tied. Abd el Kerim said, This is the man whose son set you free. While we were travelling in Germany we asked Abd el Kerim, What is that white thing? He said it is sugar. When we returned to the inn Abega said, If that is sugar I shall load a ship and go with it to our own country. Now therefore, being settled in the inn, I saw that white thing on the roof, and said to Abega, See here that white thing which we have seen on the road before ! I went and tasted it. He said, Is it savory? I said, Come and eat some. When he had tasted it he said, Oh, it is nothing but water. I laughed and said, Abd el Kerim has sold us again. It was there we met a young man who spoke Arabic, and we replied to him in Arabic. The first thing he said was, Asallama alaikum. We answered him, Malaikum masallam

—an Arabic mode of salutation. He called us to his room; we sat down with him; he was smoking tobacco, and said to Abega, Take one. That kind of tobacco is rolled together like a finger. And Abega said, See him, he is a lover of tobacco; if he gets any he drinks it as though it were his food. I have never seen a country where the people smoke tobacco as they do in Germany. You may meet with a little boy of the age of twelve years with a pipe sticking in his mouth. They gave me tobacco, but I do not smoke, and whenever I took it I gave it to Abega. At one place when we had gone in the fire-horse (railway carriage), I said to Abega, Come, look at this road. He came thinking there was no glass in the mouth of the window, and as he was putting his head out he broke the glass. The whole of it was broken; I began to laugh. He said to me in Bornu, Aforo kasutu dimmi? that is, What are you laughing for? I said, Because the glass is smashed. A man came running, he had a coat of a skin over him, and a cap of hair; if you looked at it it appeared to have ears; he laughed. Abega said, That laughter is a bad omen. Abd el Kerim had to pay him money for the glass. And Abega, seeing what he had done, started back, stood still, opening eyes and mouth, and said, Oh, I was not aware that there was glass there. When the glass dropped down, 'kiling kiling,' it made a sound like that when you strike a cup. Whenever we went into a carriage after this Abd el Kerim used to say, Take care of the glass! I forgot to tell you that Abd el Kerim's father took us once to some house in Hamburg. There were very many chairs in that house, and many lamps, and people sitting around on all sides. The first thing they did was they brought out a horse; a certain man stood in the midst of the court with a whip in his hands; when he made a stroke with the whip the horse used to run; he went round about in the court five times, and then they put him in again. When they rang a bell another horse came out with a saddle on his back; a little girl came; they put her on the horse. I said to Abega, That girl is not a living being; but Abega said, Yes, she is a living being. I said, Look at her, and you will see that her legs are not larger than three of my fingers. She soon dismounted and went into the house, and so did the horse.

After this there came a monkey galloping on the back of a dog, with a sword hanging on his side like a soldier, and a cap on his head, long in front and at the back, and carrying a drawn sword, going around the court. One man was driving the dog; the same man loaded a little gun and gave it to the monkey. I said, To-day we have seen wonderful things. The monkey placed himself at some distance; the same man stood in front of him; he was the man who made people laugh. He spoke some word in German. The monkey put the gun on his shoulder; he fired the gun, the man fell, the people laughed loud. And when they had been drumming over the monkey he went with the dog, his horse, into the house.

An elephant came out. They made him kneel down like a camel; one man got on him; the elephant turned round and stood up. Some little thing was brought to him in a cup; he took it and swallowed it; he took the cup; I thought he was going to swallow it, but he gave it to another man. And there were bells hanging near him. When he wanted something to eat he rang the bell that they might bring him more. But we did not remain to see the end of it. That was a night when we were much pleased, because we had seen wonderful things, such as we had never seen before.

When we left Germany we went in a boat, and then into a fire-horse; we came to London and lived there. I shall tell you London news by and by. I have told you many things; what are you going to give me now? Ah, surely you have given me many things for which I thank you. May we meet again!

NARRATIVES, TALES, AND DESCRIPTIONS,

CHIEFLY BY DORUGU.

1. *Narrative of a Hunting Match.*

To-day we went hunting, we three of us: the boy and his father, they had guns, and I had stones in my pocket. When we went into the fields there was a dog with us; but the boy's father knew the place where the game was. As we were walking along he saw it, and showed it to his son, but his son could not see it. Again he pointed it out to him, and then he saw it; but I could not see it, because I was standing behind them to prevent standing all at the same place, lest the game should start on hearing us move; but they called me and I went to them. The father of the boy said to his son, When I have fired then you run and fire. So he said, Very well.

When we had turned round a little to the other side we stopped. The father fired; the creature jumped up, fell down, began to run again, and then his son fired, I, too, threw stones at it, and then we began to run after it; the creature was running too; we stopped; it ran on and went under some dry leaves. When we saw it going in we remained standing at the same place; the son loaded his gun. While he was loading it I saw the creature coming out from under the leaves, and said, See there, it is coming out. When it had come out it began to run, but it could not run fast, because the gun had hit it before. We stopped looking at it, until it went to another place and hid itself. I took up stones, and then we began to run. After running some distance we stood still, and then walked about stealthily. On passing the place where the creature was I saw it, and wanted

to throw stones at it, but I did not throw any. I stopped a little, then walked to the boy's father and said, See it is there, you have just passed it. He said, Where? I said, See there, close to us. Having walked a little way back he fired his gun, and killed it; it could not get up again, but only kicked. The father of the boy said to his boy, Take it up; but he did not know how to take it up; he wanted to take hold of his ears; his father said, Not so. And the father, putting his hand on it, seized both of his hind legs, wrung his neck, then picked it up and showed it to a man who stood at some distance from us. The man could not see it; he showed it to him again, and he saw it, and stood still until we met him. He snatched it from his hands as they were talking together. One of them said, This creature is very fat. And his servant said, I shall run away with it. I said, If this man runs away with it I shall be after him. On coming home he took it, put a knife to it, cut one leg open in the middle, and put the other leg in the place where he had made a cut, and hung it on a tree.

He said to me, Would you like to fire a gun? I answered, Yes. Whenever I shall return to my own country I shall take one with me. So we went out; he killed two birds, little ones. I, too, fired three times, but killed nothing; leaves only fell down from the tree. We went into the house again, sat down near the fire, talking cheerfully together and laughing. This it is; it is finished; I have brought you some news to-day.

2. *The Story of the Hyæna and the Fox.*

The hyæna, having given birth to a litter of young ones, brought them something to eat. She went out in the forest, picked up bones, brought them home, and gave them to her children to eat. Whenever night came on she went out again in search of bones.

The fox went to the place where the children of the hyæna were, entering in underneath and hiding himself. The hyæna came, brought home meat and gave it to her children. Now every child had its own name, and so had the fox; the fox's name was Nakuduka, that means, 'for all of you.' When it was

night she went and looked for bones, not knowing that the fox was in the hole. Whenever she brought food and gave it to her children, they used to ask her and say, For whom is it? And the hyæna answered and said to them, For all of you. The fox said, Give it me, it is my meat. They gave it him; he did eat while the children were fasting. Again when night came on she went, found some meat or bones, brought them home and gave them to her children. Her children said to her, Whose is it? Their mother said to them, 'For all of you.' So they gave it to the fox, and the fox ate it, leaving the children of the hyæna hungering. Every night she used to go and bring home bones, give them to her children, and say, 'For all of you.'

She did not know that the name of the fox was 'For-all-of-you.' After a month she said to her children, Come out. Every one on coming out was thin. One came, he was altogether lean,—there was not one of them that was fat. She said to them, Where is all the meat which I have brought you to eat? They answered and said to her, The 'For-all-of-you' has eaten all the meat. She answered and said, Who is this 'For-all-of-you' that has eaten all the meat? They said to her, It is the name of the fox. She said to them, Where is he? They answered, He is in the hole. She looked into the hole and saw him, and said to him, Come, get out, to-day your deception is at an end. He answered and said, Very well, I am coming out. He stretched out his ears and said to the hyæna, Lay hold on my shoes, and help me to get out. She did not know that it was his whole body; he was fat. She laid hold on his ears, and threw them aside, not knowing that she was throwing away the 'for-all-of-you,' thinking it was his shoes only.

She was waiting for him to come out, that she might eat him, and did not know that he stood behind her. He said to her: Hyæna! Hyæna! look at me; I am going to my own country. So he ran; and she was running after him; but he only said to her: One, two, three; one, two, three; and went, and she could not catch him. She returned, gnashing her teeth in great vexation. All her children were lean. But she came and sat down, being vexed.

This is it; it is finished.

3. *The Story of the Priest and the Fox.*

There was once a certain priest who possessed much property, such as cows, goats and sheep. A fox came to him and said, Oh, reverend priest, I should like to enter into service with you. He said, Very well, what are you going to do for me? He answered, I shall prepare and keep clean the place where your sheep and goats are kept. He replied, Very good. So they sat down. Every morning the fox took up the dung of the sheep, and kept the place of the sheep and of the goats clean.

By and by, as they were there, when the sky began to dawn, he would go and sweep the goats' stall. The priest gave him a basket, a little one. The fox said to the priest, Oh! do give me a large one, it will be better. The priest gave him one. They lay down and slept. In the morning he killed a sheep, put it in his basket, poured some goats' dung over it, took it up, carried it out, went in the forest, lighted a fire, cooked it and ate it, and returned home with the basket. He sat down. In the evening he tied up the sheep and the goats; and they slept. Again in the morning he did the same as the day before. The priest seeing his sheep and his goats decreasing, said, What is it that destroys my sheep and my goats? Having said so he went and sat down. In the evening the fox tied up the sheep and the goats.

In the morning he went and killed a large he-goat, and put it in his basket; he put sheep's dung over it, and goats' dung. When he was going to take it up he could not do so; it was more than he was able to do. The priest's daughter came, and said to him, Can you not take up that load? He replied, Come, help me to take it up. She said, Diminish it. He answered, No, no, I cannot lessen it. The girl took off some of the sheep's dung and of the goats' dung, and saw the he-goat in the basket, and said, Oh, my father! come and see what the fox has done! He said, What is the matter? She replied, He has killed a large he-goat! The priest said, Oh, you wicked servant! He said, Catch him. When they had caught him and tied him to a tree, they beat him from morning till evening, until they were tired; and the fox looked as though he was going to die. So they said, Leave him now; in the morning we shall beat him again: they

tied him up there. In the night there came a hyæna : she saw him, and said to him : What is the matter with you, and why have they tied you up there ? He said, Oh, only some little wrong I have done, for which they have tied me up. The hyæna said to him, Shall I let you loose ? He said, If you please. He asked, If a man makes day for you, do you make night for him ? He said, Oh, no ! I shall not make night for you. He said to her : If you let me loose, so that I may tie you in my place, the people coming in the morning will give you plenty of meat to eat. So she said, Very good. She untied him, went in, and he made her very fast ; then he went away and left her. When the people came in the morning and saw her, they said, Oh, it is a hyæna ! come, beat her. They were beating her—she was crying ; they were beating her well ; she broke loose, and ran into the forest in search of the fox. She found him ; he was running away ; they were both running together, and she could not catch him, for he ran and went into his hole. So the hyæna felt vexed, and went home. This is it ; it is finished.

4. *The Story of the two Girls who had the same Mother and the same Father.*

One of the girls said to her sister, I am more beautiful than you. Her sister replied, I am more beautiful than you. The former answered, If you are more beautiful than I, come, let us go into the world, let us see which is to get most goods. Her sister said, Very well. So when they had got ready they went. When they had come to a certain town, they said to the people, Which of us is the most beautiful ? To her which you deem most beautiful you must give presents. Some persons liked one of the sisters, some the other, so they gave them both presents in that town. Then they left and went to another town. And on arriving there the people again made them presents at that place ; so they passed on. After they had gone on this way the younger sister had received much property. They travelled through many countries, and then returned home. As they were returning home they came to the shore of a lake. Their cows and their goats and everything they had received, they brought with them to the

place ; and there they were drinking water. When they had drunk water and were satisfied, the younger sister began to draw water for herself. The elder sister said to her, Bring me water that I may drink. She said, Very good ; she went, took up some water and brought it to her sister. Her elder sister said to her, This water is not good. Your sheep and your goats and your cows having drunk, bring me also some to drink. I do not want to go myself,—bring me some which is good. She did so because she was jealous of her sister. The younger sister went, and said, From this ? Her elder sister said, Not from that ; go further. Again she went to a deep place, and there she fell in the water and was lost. The elder sister took all the goods and carried them home.

When they asked her and said : Where is your friend ? She said to them, She is lost. When they asked her where, she said to them, In the sea. As they were sitting down, her younger brother went secretly to feed his sheep on the shore of the sea, and, singing the name of his sister, he said : Come home. So he was there singing and calling the name of his sister. After waiting a little while he saw his sister coming out of the water and walking towards himself ; he saluted her ; she sat down, combing the hair of his head, and anointing it with oil. Then she said to him, I shall now go home. He said to her, To which house are you going ? She said to him : I am going into the water. She went and fell into the water, and he saw her no more. In the evening he returned home, and told the people, I have seen my sister. They said, It is not true, because they did not believe him. Again the next day he went, and on other days he sat down there feeding his flock and singing his song. She came out of the water and walked to him, saluting him, and he received her salutation. They sat down there the whole of the day. In the evening his elder sister went and fell again into the water ; and as for him, he returned home. Again he told the people : he said to them, It is quite true I have seen her. He said to them, If you wish to see her, turn yourselves into sheep, and to-morrow we shall go, and you shall see her. They said to him, Very good. When it began to dawn they turned themselves into sheep, and went to the feeding place. When they had gone to the field together

with his mother and his father, after turning themselves into sheep, he came to the mouth of the sea, and sat down singing his song. She came out of the water and saluted him. They sat down conversing together. She said to him, Verily, before this you had not so many sheep as now. He said to her, I had them. She replied, I do not believe it. They too (the sheep) were eating their grass and looking at her. In the evening she said to him, I go home. He said, Very well. She combed the hair of his head, anointed it with oil, and made him plaits, and went home.

He said to them, Have you seen your daughter? They said, Certainly, we have seen her; she combed the hair of your head and anointed it with oil; we saw her, certainly it was she. They said, How shall we manage to get her again? There was a certain boy there, the son of a king, who said to them, If I get her out of the water will you give her to me in marriage? She said, Yes, certainly, we will give her to you, to marry her. He said, Very good. He turned himself into a leper; his whole face was not nice, and his hands were full of leprosy. The people did not know that he did it on purpose. He said to them, When I have gone into the water, and you observe the water turning white, you must not rejoice; when you see the water turning black, you must scream, but not rejoice; when you see the water turning red, then rejoice. They said, Very good. He took a razor and his knife and went into the water, and after saluting the girl's husband, said, Are you well, you king of the water? Dodo answered, Quite well. He said to him, Do you wish me to shave you? Dodo replied, I wish it. The boy said, Very good. He pulled out his razor to shave Dodo; the people noticed the water turning very white. After waiting a little while they observed that the water turned black, so they began to cry. He had cut off Dodo's head. After waiting a little they observed the water turning very red, so they began to rejoice, beating their drums and playing. The man brought the girl out of the water. Her parents saw her, and rejoiced with tears. The man took his wife, brought her to his house, and married her. Whenever she prepared food she used to bring him his own portion in a dish which was not nice, or which was dirty; she did not love him.

She did not wash his plates after eating, she left them dirty ; she gave him water to drink out of a calabash which was not clean.

On a certain day he called the people together in the public court, told the people, and said, Ye see from this dish, which is not nice, I am eating my food ; from this calabash, which is not clean, I am drinking water. My wife does not love me, because my body is not nice ; to-day when I have gone to my house I shall change my body. They said, We have seen them all. He went, washed his hands, washed his whole body, and changed his body, and it looked fine ; all his leprosy left him. A certain woman ran, told it to the girl, and said, Your husband whom you do not love has made himself very fine to-day. Go quickly, wash his dish and his drinking calabash, wash them well ! She said, Very good. She rose, washed the dish, and washed the calabash, and washed them well. She cooked very good food, and put it in the dish ; she put it aside and waited a little while till it was dry.

Her husband came home and went into his house ; he saw his dish and he saw his calabash washed, and good food in them. He said to his wife, As for me, I do not wish to eat out of this dish which is clean, I do not wish to drink out of this calabash which is now clean ; give it me in my dish which is dirty, that I may eat it, and in my calabash which is not nice, that I may drink ; I do not want to eat from this clean dish, and from this clean calabash, except you go and bring the tail of a young lion, and wash the dish and the calabash with it, and then I shall eat and drink out of them. She said, Very well. She went into her room, sat down, and said to herself, How can I manage to get the tail of the child of a lion ? She went and told it to another woman, and said, My husband will not eat, he will not drink from the calabash which is clean, nor from the dish which is clean ; he said, that I should go and bring the tail of the child of a lion, that I should wash the plate and the calabash with it, and then only will he eat and drink out of them.

The woman said to her, This is what you have done to him, he now takes vengeance on you. The woman said, I will help you,—go, prepare some corn, wash it, and leave the pure

corn, that the flies may fall into it ; take the flies and boil them, take them and go into the forest. When you have gone and seen the mother of the young lions, climb upon a tree and sit down there. When the mother of the young lions opens her mouth pour them into her mouth quickly, and you will get the tail of the child of the lion. So she said, Very good. She went into her house, took corn, soaked it, washed the corn, took the water of the corn and put it aside. When the flies had got in she took all the flies and boiled them ; took them up and went into the forest. There she met the mother of the young lions.

The mother of the young lions was plaiting the hair of a hyæna. When she was tired she opened her mouth. The woman, taking some of the flies quickly, poured them into the mouth of the mother of the young lions, and the mother of the young lions ate them. Again, having waited a little while, she opened her mouth, the woman poured something into it as before. The mother of the young lions said to the hyæna : Go to your house, I am tired to day. She (the hyæna) did not know that the mother of the young lions felt sweet, when she said she was tired. The hyæna went. The mother of the young lions got up, and looked up on the tree, but could not see any body ; and she said, Who is there on the tree ? The woman answered and said to her, It is I, a woman. She said to her, Come down. She answered, I cannot come down. She said, Why cannot you come down ? She answered, If I come down your children will eat me. She said, Oh, no, no, they will not eat you : come down.

The woman went down, took the remainder of the flies, and gave it to the mother of the young lions. The mother of the young lions said, What do you want coming to this place ? The woman said to her, I want the tail of one of your children. She said, Very well, come, let me hide you, so that they cannot see you when they come home. She said, Very good. The woman went into the store-room ; the mother of the young lions covered her over. When she had covered her and the evening came, her children came and perceived the smell of a human being, and said, Oh, mother dear ! to-day we perceive the smell of a human being ! She said to them, It is a lie, where do you perceive

the smell of a human being? She was crying, and said, Ye suppose that there is a smell of a human being, but I do not perceive it? The father of the young lions came home, and said to her, Sit down, what are you crying for? When they went to sleep the mother of the young lions did not go to sleep, but said to the woman, Come out, go, cut off the tail of the smallest of the young lions. She said, Very well. Then she said to her, If you see that there is a light in the room, do not come in, because they are not asleep; but when you see that the room is very dark, go in, they will all be asleep. She said, Very good.

The woman, taking her little knife out of her pocket, went; but seeing light in the room, she ran, came and hid herself, and said, They are not asleep. They came to their mother's place, and said, Mother, we have seen a human being! She said to them, it is a lie! She said to them, Go, lie down again and sleep. When they had gone, and had fallen asleep, the woman came and saw that the room was dark; she went in, touched the little one, the youngest of the lion's children, and cut off its tail. The mother of the young lions said to the woman, Run quickly, and go to your town. The woman said, Very good. She went running, she had got the tail of the young lion. In the morning the children of the lion got up, saying, I am rising with my tail erect. The next one too got up, saying, I rise with my tail erect. When they had all got up with their tails, the youngest too got up and said, I have left but the stump of a tail, for he got up without a tail. He said, Who is it that has cut off the tail of the youngest of the lion's children?

Having taken up their drums, they were drumming, saying, Backwards! backwards! he that cut off the tail of the lion's child, let him come back! The woman turned back a very little way. The mother of the young lions seeing from a distance that the woman was turning back, said to her children, Give me your drums, I myself will beat these drums; so she was drumming, and saying, Forwards! forwards! And the woman went forwards running,

She came to the town, bringing with her the tail of the young lion, went into her house, washed the dish with the

tail of the young lion, and washed the calabash with it. Again she dried them, put food in the dish, and poured water in the calabash ; brought the food before her husband, and brought the water before her husband. Then he put his hand in it and did eat his food ; he was pleased. From that day the woman knew that her husband was the son of a king.

This is it, it is finished. The story of the two girls has come to an end.

5. *The Story of a Mother and her Obedient Boy.*

There was once a woman who had a son, but he was a senseless fellow, he had not the good sense which other boys have. On one occasion his mother sent him to go to buy a needle for her. When he had gone and bought the needle he met with a boy who had a basket full of bran ; he said to the boy, Where shall I put my needle ? He replied, Put it in the basket of bran. So he put it there. When they came near the house he asked the boy where his needle was ? The boy answered, Look for it in the bran. He looked for it but could not find it ; so he came home without the needle. When he arrived his mother said to him, Where is the needle ? He answered and said, I met with a boy who had a basket full of bran, and I said to him, Where shall I put my needle ? and he told me to put it in the bran ; but when, on coming near to the house, I looked for it in the bran, could not find it. His mother said to him, Oh, you have got no sense. Why did you not put it in the sleeve of your coat, and bring it to me ? Whenever you go to buy a needle, put it in the sleeve of your coat.

When they had sat down a little while, she sent him to go and buy some butter for her quickly ; she said to him, Go running, and come back running. So he went running, and bought some butter, and put it in his sleeve, and ran home ; but as he was running the butter melted in the sleeve and dropped down ; so when he came home there was only a little butter left. His mother said to him, Where is the butter ? He said, The butter is melted, only a little is left in the sleeve. But his mother was angry, and scolding him said, Why did you

not put it into a pot, and bring it to me? Whenever you go again, you must put it into a pot, cover it well, and bring it home to me.

When the boy had rested a few days, his mother said to him, Go now and fetch a little dog from the house of your friend, and bring it home. So when he had gone and arrived there, he saluted the inmates and said to them, My mother has sent me to fetch a little dog. They said to him, Very good. When they had given it to him, he put it in the pot, and covered the mouth of the pot well. So when he came home his mother asked, Where is the dog? He replied, He is in the pot. But his mother said, Did he not cry when you put him in? He said, Yes, he cried, I think he was pleased. When his mother opened the pot she found that the dog was dead! She said, Oh, you cruel fellow! He said, You told me that whenever I was going to fetch something for you to put it into a pot, and so I did. She said to him, It would have been better to have tied a string around his neck, to have drawn it, and to have said, Come along! come along!

Then again he went one morning to buy a leg of mutton. And when he had gone and bought the leg of mutton he tied a string to the leg of mutton, and began dragging it along, and saying, Come along! come along! When the dogs in the streets heard him saying so, they ran, came to him, and devoured the leg of mutton, and he dragged home nothing but the bare bone. His mother asked, Where is the meat? He answered, See it there. She said, Oh, you senseless fellow! is this what you call meat? a mere bone? He said, Eh, but you did send me. Henceforth, she said, I shall not send you again.

6. *The Story of an Englishman and his Stick.*

Let us write the story of a certain man which I have heard in Bornu. An Englishman went to a certain town; he had a stick filled with silver money. One day he went out and sat down under a tree. When he was returning home he forgot his stick. Some persons saw the stick and picked it up. As the stick was heavy they said one to another, What sort of

stick can this be, being of such a weight? One of them took it on his head. As they were going along, the man who had forgotten his stick, seeing that the people had taken it up, called upon them and said, Will you sell me that stick? They said, Well, buy it, or let us hear for how much you will buy it. He said to them, I will give you one thousand needles, seven yards of white linen, and a little frankincense.

They said to him, Very good, and gave him the stick. There was a little cap (lock) on the stick; he took his key and opened it while the people were looking at him. He opened the stick and measured the money with his hands three times, and said, It is quite correct. He gave them the needles, he gave them the linen, he gave them the frankincense. They went away. This is finished.

7. The Story of the Girl and the Four Bachelors.

This girl was very beautiful; in the whole town there was no girl that surpassed her in beauty. But there were four young men all as beautiful as herself, and they said, Let us go and take that girl. One of them said, I shall go and take her for myself. So they were quarrelling with one another. In the meantime a young man from another town came, took the girl, and carried her to his house. When the girl's father heard the news of his daughter's marriage, he got up, mounted his horse, went to the boy's town, and brought his daughter back to his house.

He had a camel in his house. He gathered all the people together; the girl said to them, Any one of you that shall mount this camel and not fall down, shall be my husband.

The people put on their best garments. But her husband, her first love, came and took a mat and sat down among the people. The girl only knew that he was her husband, her first love. When the people had all got up, she said to them, Whoever of you shall gallop this camel three times without falling down shall be my husband.

There came one who mounted the camel, and when they had given him a whip, he galloped and fell down; another came, galloped and fell; all the people, every one of them, galloped,

but fell. So the girl came and went to the place where the young man was sitting down on his mat, and said, Which of you people will give him the camel that he may have a run? The people all said, What, we! we were not able, and he, will he be able to do it? The girl said, Have patience, give him the camel, that he may run a little. So they said, Very well. He came, mounted the camel, and having given him the whip, he ran three times; and the fourth time he came, took up the girl, put her on the camel, and galloped off with her.

The girl's father had a horse, a fine one: one that could run well. The young man was running away with the girl on the camel. Her father arose; he mounted his horse; he galloped; he put the nose of the horse to the camel's tail as they were galloping. The boy went into his house and shut the door. As to the girl's father, the foot of his horse was squeezed between the door-posts; he pulled it out, and returned home. This is it: it is finished. The story of the girl and the four young men is at an end.

8. *The Story of the Woman, her Husband, and the Lion.*

The husband used to go hunting every day, but when he did not kill anything he came home again. One day he went hunting, and caught a large locust; he rolled it up in much grass in the forest, laid it aside, tied it up till he was going home. When he had come into his house he laid it aside. His wife saw it, and thinking it was some creature, she washed her pot very clean; she went and lit the fire, and put the pot on the fire; then she came, and when she had opened it she saw no creature, there was nothing but leaves; but, as she was opening it carefully, she saw a large locust getting up. So she said to her husband, The game which you have brought home is gone away! He said, Oh! He said to her, Go, catch it wherever it has gone. The woman rose and took the head of a guinea corn with her, and as she was going on she struck at the locust; the locust started, went on, alighted again; the woman struck at the locust; the locust got up again, and she could not catch it. The locust got up; again she went after it, striking

at it ; again the locust would get up, and she was not able to catch it. She did so until night came on and the sun had set, and she could not see any longer. She found a hollow tree, a large one, went into it, and lay down there. In the same month she gave birth to her child, a male child. She went to look for a little food, came back and sat down, feeding her child ; she went again in search of a little food, she came back, sat down, until her child had got a little sense, and then he went to the lion's den ; but when the lion wanted to kill him he used to laugh, so the lion left him alone. The lion also gave birth to her child, a male child. The boy was in the habit of coming every morning to the lion's place. The lion used to kill some creature every day and to bring it home to his young ones ; the boy being there and sitting down, saw everything, until the young lions chose to go to the forest. They knew the scent of man.

At one time, the lion killed some creature, brought it to his young ones, and, when they had eaten it together, the boy went to the place of his mother. He came again. On a certain day the lion went out, and as the boy's mother had gone into the field, the lion saw her and killed her, and brought her to his den. The lion's son, seeing who it was, refused to eat, and was very angry ; and when they had gone and made a hole and buried the boy's mother, they came and sat down. The son of the lion used to go and compare his foot (steps) with those of his mother, and when he saw that they were not alike he would come again and sit down until he was grown up, and saw that his footsteps were like those of his mother ; so he came again, sat down and got fat. The son of the woman was growing, and as to the son of the lion, when he saw that his footsteps were like those of his mother, he went, caught her, and killed her, and brought her to the boy, saying, Now you must eat her. The boy refused to eat her. They both were sitting down without a mother ; so they went and buried the mother of the young lion. By and bye the son of the man was great, the son of the lion was also great ; they both were grown up.

By and bye the boy said to the lion, I shall go to my town. The lion answered, Very well. The boy said, I want some garments. The lion said, Very good. The lion went ; he lay down in the

merchants' road. When the merchants came passing that way, the lion fell or jumped upon them. When the people had run away, the lion brought plenty of garments ; many kinds of garments, both black clothes and unmade clothing, and dyed clothes, and striped and white dresses and silk dresses ; every kind of clothing he brought and gave to the boy. The boy said, I thank you very much. Again the boy said, I want spears and axes—I want knives, I want bows and arrows, I want all sorts of goods. The lion said, Very good. He went and lay down in the road. When the merchants came, he jumped up and fell upon them ; and, when all the people were dispersed, he brought the spears, brought the arrows, he brought the swords, he brought the knives, he brought the axes, he brought him all the things which he had asked him. The boy said, Very good. The boy took his property and went to his town, and sat down. There was no one that knew him until he was married.

The lion came into the town by night, coming to the boy's place. Every night he came to the boy's place. On a certain occasion he came by night, and went into the room, sitting down with his friend. The boy's wife came to light the fire, and saw the lion. She screamed, because she was afraid. The lion climbed up, and leaned against a tree ; two of his legs were upwards, and two of his legs were downwards. The women continued saying, There is a lion in our house. The boy was asking, Where is he ? and continued saying, There is no lion here. The lion went out early in the morning, the sky had not yet began to dawn well ; he came and said to the boy, If you hear me cry once, I die ; if you hear me cry twice, I shall not die. The boy said, Very good ; but the boy's heart was broken. The lion went into the forest ; he cried once, and added no more crying, and died. When the boy heard it, he sharpened his knife very well ; it had a sharp edge ; he took it and went away.

He said to his wife, I am going to die. He went looking for the place where the lion was ; he saw that the lion was dead. He took his knife and killed himself close to the lion ; both were dead. A certain man came and saw that both the boy and the lion had died at the same spot. He called for the people of the town, and when they had taken them up and carried them

away, both of them, they buried them together at the same place. This is it ; it is finished. The story of the man and his wife ; alas ! the lion came between them.

9. *The Story of the Origin of Monkeys.*

Monkeys in ancient times were men.

People caught once plenty of fishes and ate them. Once upon a time a man of God (Angel) came to them and said to them, You may catch plenty of fishes ; but on Sunday you must leave them alone, that they may eat a little. Every day you may catch them and eat them, but on Sunday you must leave them that they also may eat. They said, Very good. When Sunday came again, a certain woman came to the lake to fetch water. She saw many fish, caught some, took water and went home, and told the men, saying, Ye are staying at home and lying down in idleness, see the fish I brought ; many of them came out of the lake to eat something ; go ye, catch them, and bring them home, that we may eat them. The men answered, A man of God came, and told us that we should not catch fish to day, this one day ; and the man of God went away and left us. The woman said, If ye do not go to catch fish we shall not love you. The men said, Our wives hate us, because we refuse to catch fish ; let us go to catch some. After they had gone and caught plenty, and were bringing them home, the man of God returned, and said to them, Did ye not hear the word which I told you ? The men answered, we heard it, but our wives would not hear it. He said to them, Verily I said to you, that ye should not catch fish on a Sunday. He therefore said to them, God will take away from you some blessing ; you will be turned into something else and go into the forest. So they were changed into monkeys, and had tails, and walked on their hands and on their feet, touching the ground as they were walking. This it is, so I heard it, and as I heard it so I told it to you ; whether it be a lie or the truth, I myself do not know. I also heard that some white men say, that at first men were monkeys, and by degrees became men.

10. *The Story of Two Men and their Corn; the one in heaven and the other in the fire.*

There was once a man who had much corn; but when he heard a disciple (beggar) asking for corn, that he might have something to eat, he used to run away, come out of his house and hide himself behind the house, or go to his farm; he did not like the disciple; and when he died he was put to heaven.

There was another man who did many good deeds (offered up many sacrifices); his money he gave to the people, and his corn he gave to the poor; but when he died he was put in the fire; and plenty of his corn was put in Hades. The man who had gone to heaven found no corn in his place; now and then one grain dropped down into his house, and picking it up and eating it, he said, Where can this man be? They said, He is in the fire. He said, Bring him and all his corn; let us sit together with him and his corn. So they brought the man who was in the fire, and all his corn, and they were all put into heaven; they sat down together with those that called him; so he found heaven and felt sweet.

11. *The Story about a Woman in Hades.*

There was once a woman who, from the time that God created her, had never made any sacrifice, no, not even one. On one occasion a certain man came, upon whom faintness had laid hold, and he said to the woman, Give me a little kañwa (saltpetre), faintness has seized me. She gave him a very little; he drank it, and his faintness went away. When the woman died she went to Hades, to the place of fire. When the fire was tormenting her, she lifted up her eyes, but saw nothing except the Kañwa which she had given in sacrifice. So she was eating kañwa until her mouth was red, and she was tired of eating kañwa. The people of the sheol were saying, Get this woman out, let her go to her house. They said to her, Go, make sacrifices in the world.

When she was about to leave they did beat her with a fiery iron; they gave her two blows. She brought the marks on her

back to this world, and said to the people, make plenty of sacrifices ; the fire in the sheol is not good. She said to them, Look at my back ; in the sheol they have beaten me with a fiery iron. This is my testimony. She was afraid of hell fire.

This is it ; it is finished, the story which I have heard is at an end.

12. *The Story of a Woman, her Daughter, and their Dogs.*

A certain woman went with her daughter and their dogs to their farm, and when they had built a house there, they dwelt in the desert, and, as to their dogs they cooked food for them, and they did eat ; they made gruel for them, and they did drink it. In the night Dodo came and cried ; they called the names of their dogs, and they drove Dodo away. And when Dodo had gone in the forest the dogs returned home. Every hour of the night Dodo comes, and the dogs drive him away. When the girl's mother was about going into the town, she told her daughter to make gruel and give the dogs to drink ; to make food ready for them that they might eat. The girl said, Very good.

But when her mother had gone to the town, the girl disobeyed her mother's words ; and, when her friends came she made gruel, and gave it to them and they drank it ; to the dogs she gave the refuse, and they would not drink it. She gave her friends food and they ate it, and such as was burned she gave to the dogs, but the dogs refused to eat it. When it was night, Dodo came, with a cry. The girl was frightened, and called the names of their dogs. Shato ! Shato ! Shato came, but walked away again, and would not drive Dodo away. She called for Zari ; he came but passed by, and would not drive Dodo away. She called for Shamukusa ; he came, walked about, but would not drive Dodo away. Every dog came and went away again. Dodo was crying loud, came and went into the house, and there stopped. The girl arose and went into her room and there stood still. Dodo cried, came, and went into her room. The girl climbed the bed. Dodo cried and came on the bed. The girl climbed up on the barn. Dodo cried and

went into the barn. The girl crept into an earthen pot. Dodo cried, and came and swallowed the girl together with the pot.

When her mother came home the next day she looked about, but her daughter was not there. She said, Dodo has swallowed the girl; the girl has made food, but did not give it to the dogs to eat; she has not made gruel to give to the dogs to drink. When her mother had made plenty of food she gave it to the dogs, and they did eat it, and were satisfied; when she had made gruel she gave it to the dogs, they drank it and were satisfied. In the night Dodo came crying, the dogs got up, caught Dodo, and when they had killed Dodo, the girl's mother came, opened Dodo's body, and found the pot; she opened the pot and found her daughter; she was glad to find her daughter still alive, she did not die in Dodo's body. Her mother was glad, she was very glad, because she found her daughter still alive.

13. *The Tale about a Fox, a Hyæna, and the Fish.*

There is another tale, but I do not know the whole of it, I know half.

There was once a fox who went in the water to get some fish, he found many, pulled them out and ate them; he did eat enough and left the rest, saying to himself, Who will help me to eat all these fish? Or saying, Who will give me a capacity large enough to eat all these fish?

After waiting a little while there came a hyæna; he saw the hyæna and said to her; Hyæna, come here. The hyæna came, he said to her, See all this meat; if you like it you may eat it. So the hyæna ate all the fish, and the fox felt angry with the hyæna.

There came a guinea fowl, and sat down on a tree, singing, Kilkal! kilkal! The hyæna saw the guinea fowl's body was full of dots; the hyæna asked, Who is going to give me such beautiful dots like those of the guinea hen? The fox said to the hyæna, It is I who make these dots. So the hyæna said: Will you not give me also such beautiful dots? He told the

hyæna and said, If you want such dots, bring me a knife and some white clay. The hyæna, senseless creature, went, brought a knife and white clay, because she did not know that the fox was vexed with her for eating all his meat. He took the knife, and while the hyæna was sitting down, he cut marks into her back, singing, You have eaten my flesh, I am rowing on your back ! So he was cutting her with his knife and made beautiful marks. The hyæna went away full of pain ; the fox laughed heartily, because he had torn the hyæna's back.

It is finished.

14. *The Story of the Doctor and his two Servants.*

This doctor did not sell his medicine because it was good, but because of the stories he told the people who assembled to buy his medicine ; they believed what he told them because he made them laugh. During the night therefore he made some of his servants to mix up medicine ; but during the day he would leave his house and walk about. Before he went out he told his servants : Tell to all who come that I have gone to heal the sick. So it was that when people came and asked his servants where their master was, they used to tell them that he had gone to heal the sick with his medicines. They left, believing that he was a good doctor. Before he returned his servants had mixed up the medicine. In the evening, after tea, one of his servants put up a stand at the place where many persons had collected, and put his medicines upon it. And the place, too, where his master stood before, his servant ornaments with showy clothes (but not good ones) the sight of which sets every one laughing. And then he begins telling stories even better than his master himself. He will say, My master went to Murzuk ; there he cured the king who was labouring under a disease which no doctor in the world could cure. He likewise ascended upon a rock by virtue of this medicine, upon which no body ascended before, because of the great trouble ; again he fell in the water and held a conversation with the fishes. If ever he meets with persons labouring under whatever disease it may be, he is sure to cure them.

By this time his master himself was ready, and came to the

people, and said to them : Listen, oh ye people ! I have a medicine here which heals every kind of wound ; if there be any one of you that is wounded, he will do well to buy it. He would ask them, Is there no one who will buy this medicine ? Some one would say, Give me that medicine ; and so he sold it. And he took up another kind of medicine, different from the one he had sold, and said, This medicine cures every disease in the body ; any one therefore who suffers from griping will do well if he will buy it ; and so he sold that also.

When he had sold all his medicines, his servant said to himself, I know that my master's medicines can neither benefit nor injure any one who may buy them when in bad health ; I will follow my master's example and sell my own compounds. Hence he went and mixed up such things as he knew would neither kill nor cure people. When his master had come down from the stand, he went up to the place where his master stood, and said to the people, Gentlemen and ladies, last night as I was lying down on my bed, I thought of some medicine which would destroy all the troublesome things in the bed ; and this is the remedy ! Any one therefore among you whose bed is full of fleas, and who will buy this bottle, and do as I tell him, will make an end of all the fleas in the world ; not one of them will be found again ; and the medicine is very cheap. An old man standing there said, Hand down the medicine to me, because my bed is full of fleas, and they torment me every night and prevent me from sleeping. He paid the money to the servant, or the rogue as he was called by the people. Now the old man wished to be told in what way he should apply the medicine. The servant said, There is no difficulty as regards the application of the stuff to render it beneficial. The first thing you have to do is to catch the flea, you hold it between the fourth finger and the thumb, you squeeze it well till you see it opening its mouth, and when you see its mouth open, you pour in a little of the medicine, and throw it away ; it will be sure to die very soon. When all the people were laughing loud, the old man said to the servant, You are a fool ; if I must do as you tell me, it would be better to kill it right out at once without your remedy. The rogue replied, If you do not want to kill it in the way and manner I told you, you may do as you like ;

I have got the money. When they had sold all their medicines they went to their encampment.

There they saw the doctor's wife and a certain girl, but not her daughter. When they had stayed there about four months they said to the doctor, We shall leave you, and we want that girl to accompany us, and then they departed.

Maihankali (that was his name) asked Fara (the name of the girl), How did you come in the hands of these people? She said, I suppose they stole me, and now I have neither father nor mother. Maihankali said, Be patient, and do not cry, I will be your elder brother, for I too do not know where my parents are, and now I am going to search for them, and if I find yours I will tell them where you are.

When they arrived at a certain town she took out some jewels of gold and gave them to him, saying, My mother wore ear-rings like these jewels. He put them in his pocket and went away. When he entered the town he saw a man sitting in his carriage who had a head and a nose like that of his own. When he saw them he began to run, and before he could reach the carriage the people said, Catch the thief! Stop him! but he pretended to be deaf; he only said to himself, The nose! the nose! this is my father! But as the people were stronger than he, they pulled him down, and the ring on his finger they took away, together with his money, and carried him to the police-court before the magistrate. The magistrate asked him, Young man, what has brought you hither? He answered, The nose! the nose! The magistrate said, Do you think you have come here to make me a laughing stock before this assembly? He said, I have been brought here not because I have done any wrong; I, when I was little, was stolen from my parents, and now therefore, as I am grown up, I am going to search for them; I saw a man with a nose like my own, but as I was running to stop his carriage, the people drew me down, and then they brought me here. When the magistrate heard these things which the young man said, he said to him, I see that you have fallen into bad hands, into the hands of thieves, but now you may go and search for your nose, but do not bring it hither again.

When he had left the court he cried for joy. But before he

had gone very far he saw a beautiful lady ; she dismounted from her horse ; she had rings in her ears like the jewels which the girl had given to him and which he had put in his pocket. She went into a shop and he followed her ; she bought her dresses. He looked at her ear-rings and her likeness, and her face was like that of Fara. When the lady had made her purchases, she left the shop, mounted her horse, and went home. But he, forgetting what he was about, started from the shop, and some of the things of the shop near him fell down, but he took no notice of it ; he began running to stop the lady to ask her whether she had not lost her daughter. The people of the shop, seeing him running thought he had stolen something from them, and so they began crying, Stop the thief ! And one seeing him, struck his legs and he fell down ; they laid hold on him and carried him before the magistrate. When the magistrate saw him he said, Young man, are not you the same person that was brought here yesterday, and now what mischief have you done ? He said, Oh magistrate, I do not think I have done anything wrong for which they have brought me here. But I saw a beautiful lady entering into a shop with rings in her ears which I was looking at until I forgot where I was ; when she left, I too ran to stop her, but the people there caught me, saying I was a thief. The magistrate said to him, Young man, when you were here yesterday you said you were looking for your father, but now how is it you are looking for a lady ? And what was it that made you look at her ? He said therefore, I have a girl with me whom I put to school, but she does not know where her parents are ; she gave me these jewels from her neck, saying, The woman who gave me these jewels had ear-rings like them. The magistrate said, Go, fetch her. When he brought the girl, the woman was brought also. When she saw the girl she remembered that it was her daughter, and then the magistrate dismissed them. And the woman thanked Maihankali for the kindness to the girl. So likewise, when the man whose carriage Maihankali wished to stop was called, and asked whether the young man was his son whom he had lost, before the magistrate had finished his words as to whether he was his son, the man said, This is my son. He took his son, and went home with him. It is finished.

15. *The Story of the Stranger and the Water Serpent.*

A certain man came to a town in which he was a stranger, to a certain man; he went into the town and entered the house of an old lady. In the evening he asked the old lady, and said, My mother, give me a bucket that I may go draw water to give my horse to drink. She said to him, My son, in our country when evening has come, no one goes to the well. He said to her, For what reason? She said to him, There is a serpent in the well; when you let down your bucket she will hold it fast. He said, Oh, I am not afraid of the serpent; give me the bucket that I may go. She said, Very well; and allowed him to go. There was still a very little sun; night was coming; he went to the well with his horse and with his sword. The sky had a new moon at the time. He went and put his bucket in the well; the bucket reached; the bucket took in water. The water serpent held it. The man pulled; the bucket would not come out. He called the water serpent, and said to her, Allow my horse to drink water; do not hold the bucket. The water serpent allowed him. The man drew water, and gave it to his horse to drink; he drank water till he was satisfied. He put the bucket in the well and drew his sword, and laid it to the mouth of the well, and said to the water serpent, My horse has drunk water and is satisfied; go you now into the bucket that I may draw you up. The serpent entered the bucket. The man pulling saw that the body of the serpent was full of stripes. He took his sword and cut off her head, and laid it aside; he pulled up the rest of the serpent's body; gathered it together in two places, they were very long; he pulled on and drew it all up. He laid it close to the mouth of the well and went home. He took the serpent's head, laid hold on his horse, mounted it, and went home together with his bucket. He came to the house of the old lady and sat down.

The old lady said to him, Has your horse drunk water and is he satisfied? He said, Yes. She said to him, How did you manage the matter with the water serpent? He said, Oh, there was nothing the matter with her. He would not tell her what he had done.

When the day began to dawn the woman went to the well to

fetch water. She saw something inside full of stripes lying at one place ; they ran, went home, and sat down. Some other persons, companions of them, went, they saw the same, they ran and went home and told the people. The people were asking, Is it true ? The women said, It is quite true. The people said, Let us go to see it ourselves. They went and saw that the water serpent was dead. They did not know who it was that had done the deed. They went into the town, told the king, saying to him, May God give you long life, O king ! He asked them and said, What is it you want ? They said to him, The serpent which was in the well is dead. The king was very glad ; he said, Is it true ? They said to him, It is quite true. He said to them, Saddle my horse for me. When they had saddled his horse he mounted it. They marched on before him ; he was following them behind, together with his counsellors. When they had gone to the mouth of the well, he said to them, Who has done this thing ? They answered to him and said, We do not know. He said to them, Call all the people of the town together, and ask them, Who it was that killed the water serpent ? They said, Very good. They went, called all the people who were in the town. When all the people were gathered together at one place they asked them and said, Which of you has killed the water serpent ? Every one came and looked at it, saying, It was not I. Some of the people said, There is a stranger in the house of the old lady yonder ; let some one go and call him. They went and called him, and asked him, saying, Have you killed the water serpent ? He said to them, Yes. Then they said to him, Where is the head of the serpent ? He said to them, Here ; look at it. The king was glad when he saw the serpent's head. He said to the man, I shall give you the half of my whole country. The man went into the house of the old lady ; he received half of the whole country ; and both he and the king were equal. This is it ; it is finished.

19. *Conversation between a Bird and a Hen.*

The bird came to the hen and said, Sister Hen, you have wings, why cannot you fly into the air as I do ? The hen said,

You and I are not the same. The bird said, What makes you say so? You have both legs and wings like my own, and whatever there is in my body is also in yours. When the hen heard this she was vexed; she did not like to hear the word of the bird. She said, You may go; you may lie down in the forest, but leave me alone, and let me lie down in the house; I do not want the advice you offer me. The bird said, If you do not want to listen to the word I tell you, to-morrow the people will catch you in the house, kill you, and eat your flesh. You are a senseless creature. For I have come to teach you sense, but you refuse it. From this time onward you know what to do; when you see the people coming to kill you, you know what to do to save your life. The hen said, Be off; you have nothing to do with me. The bird said, Very well. He went and sat down upon a tree.

When it began to dawn the man, the proprietor of the house, took a stick, wishing to kill the hen. The hen seeing it, got up, passed over the house of her master, crying and saying, That is what the bird told me yesterday, and I would not listen. And the bird sitting on the tree said to the hen, Go in the grass, and do not move; sit still. When the hen heard it she ran and went into the grass. He, looking in the grass everywhere, could not find her; he searched for her until night, then he went and sat down.

When the hen saw that he had gone and sat down, she went to her former place from whence she had come. And the bird came and said, When he comes again to kill you, you must lay an egg; when he sees it he will say, My hen has laid an egg, I shall not kill her; he will be sure to take the egg and go. When he cooks it he will put salt to it, and when he eats it he will be very glad. Every morning he will be looking where you have laid the egg. This is the advice I give you; do not forget it. The hen said, I thank you very much, my dear sister bird. If you had not told me what to do I should be dead to-day. I thank you very much. And the bird said, If you will listen to my word the people will not kill you till some time later. Then the bird rose and went. The story of the bird and the hen is finished.

20. *Laughter without Compassion.*

A certain man whose name was 'Native-of-Kanu,' and his wife whose name was 'Give-me-water-lest-I-thirst,' having gone to a certain town, they alighted at the house of a man possessed of much property, whose name was 'Forget-me-not.' They called upon a boy who was at the top of a house to come down, but he would not come down. Again the Kanu-man called upon him; he refused to come down. The Kanu-man got vexed; he went up and said to Shatau, that was the boy's name, I called for you, and why do you not come down? Shatau said, I have got the head-ache. The Kanu-man said, The ache of idleness! where is your head which you say is aching? The boy said to the Kanu-man, Put sense in your own head. The Kanu-man said, You! do you speak to me in this manner? He said, Yes. The Kanu-man took a stick to strike the boy. The boy got up and ran into a room, the Kanu-man following him. The room was dark, there was no light. The Kanu-man was searching for him, but could not find him. The boy went and laid himself down in the mouth of the door of the house, where the Kanu-man was to come down.

As the Kanu-man was going to leave the room he came to the mouth of the door, stumbled against the boy, fell down and tottered till he reached the ground; and one of his legs was broken; he was muttering,—Oh, that boy! To-morrow I shall catch him and beat him well. The boy got up, and said, Oh, Kanu-man! what is the matter with you that you are crying? The Kanu-man was angry and said, To-morrow I shall catch you, and then *you* will cry, because you have broken my leg.

His wife came and said, Oh, my husband! what is the matter with you? He said, I have broken my leg; as I was going to give that boy a good beating, and was coming down, he went and laid himself down in the mouth of the door; I fell upon him, and fell on the ground, and I broke my leg. His wife said, Oh, my husband! What can I do now? All I can do is to go and call for a doctor. When she went out she found the street very dirty; she stumbled and fell down; her mouth was filled with

mud. She went to the doctor's house ; her face, her dress and her hands were all full of mud. The doctor said, Oh, wife of the Kanu-man, what has happened to you? your whole body is full of dirt, and even your mouth too is full of dirt. He said to her, Come and wash your hands and your mouth. When he brought her hot water she thought it was cold ; she filled her mouth with hot water, and it burned her tongue ; she spit it out and said, Oh, doctor, you are a bad doctor indeed ; so she said to the doctor. The doctor said, Why, what have I done? She said, You brought me boiling hot water, and I thought it was cold ; I filled my mouth with hot water, and burned my tongue ; why did you not tell me that it was hot? He said to her, It will do you no harm, on the contrary, it will do you good, if you will drink some pepper. She said to him, Give me some pepper quickly that I may drink it. He brought some peppered water, exceedingly hot. When she felt how hot it was she cried very much, and quite forgot her husband. The doctor said, She has troubled me before by her many words ; What is she crying for now? The people said, You are a fool? you gave her hot water and she drank it, again you gave her pepper and she drank it, and now you ask what she is crying for? He said to the people, I thought I had given her cold water to drink, but did not give it her ; he went and brought cold water, and such as was nice to drink, gave it her and she drank it. When she had taken it she came to her senses and remembered her husband, and said to the doctor, I wish you to come and see my husband, because he has broken his leg. The doctor said, Very good.

He took some medicine in his pocket. As they were going along in the street, a certain boy, seeing the doctor, called out, Monkey! The doctor stopped and said, Whom do you call monkey? The boy said, You! The doctor ran after him ; the woman following him, calling out and saying, Oh, doctor, doctor! whither are you going? He said to her, Be off! I do not want to go to your house to-day, unless I shall catch this boy. The doctor was following the boy ; the boy was running fast ; the doctor fell down, the boy laughed. The doctor said to the boy, Be gone, I know how mischievous boys are. He got up, shaking the dust or dirt from his coat. He went to his own

house, laid himself down on his bed, feeling vexed with the boy. And the wife of the Kanu-man went and laid down, feeling vexed both with the doctor and the boy. Her mouth was burned ; her husband's leg was broken. All of them lay down on their beds. There was not one of them that felt well.

This is finished, the story of the woman and her husband, of the boy and the doctor is at an end.

21. *The Story of the two Wives, their Husbands and their two Daughters.*

One of the wives had a daughter, and the other wife too, she had a daughter ; they had a daughter each. The daughter of the one happened to soil the prayer-mat of their husband. The Kishia, i. e. the rival or second wife, seeing it, was vexed, and said to the chief wife, Your daughter has soiled the prayer-mat of our husband. Let her go to wash it in the waters of Madina. The girl's heart and her mother's were broken. The mother did not know what to do, or how to send her daughter to the waters of Madina to wash the mat.

The girl arose without taking anything to eat with her. She went and was travelling in a large desert. As she was travelling there she fell in with another woman and said to her : Oh, you companion of my mother ! my mother has sent me, and said that I should go and wash this mat in the waters of Madina ; she asked the woman and said, Are those waters there the waters of Madina ? The woman said to her, Pass on, my daughter, the waters of Madina are not near.

The girl passed on, and travelling, she fell in with flies that were cooking (for) themselves. She said to them, My mother has sent me, because I have soiled this mat, and said that I should go and wash it in the waters of Madina. She said to them, Are these the waters of Madina ? They said to her, They are not here, pass on. They said to her, Take a little meat and eat. She said, I am not hungry. As she was passing on, travelling, and travelling on in the desert, she met with elephants who were cooking (for) themselves. She said to them, My mother has sent me, because I have soiled this mat ; she told me that I

should go and wash it in the waters of Madina ; I arose and have come here ; I would ask you where the waters of Madina are to be seen ? They said to her, Pass on. They said to her, Take a little of this meat ; she replied, I am not hungry. She passed and went forwards, and saw locusts cooking (for) themselves ; she asked them and said, My mother has sent me, because I have soiled this mat, and said that I should go and wash it in the waters of Madina. They said to her, The waters of Madina are not here ; pass on. They, too, said to her, Take a little of this food and eat. She replied, I am not hungry. They said to her, Pass on. As she was passing on, walking and walking in the desert, she saw birds cooking (for) themselves. She asked them, saying, My mother has sent me, because I have soiled this mat, and said that I should go and wash it in the waters of Madina. They said to her, The waters of Madina are not here ; pass on ; take a little food and eat. She said to them, I am not hungry. They said to her, Pass on.

She passed on, and as she was walking and walking, she met with meat that was cooking itself ; she asked it and said, My mother has sent me, and said that I should go and wash this mat in the waters of Madina. The meat answered and said to her, Take a little of this meat and eat it. The meat said to her, Pass on ; the waters of Madina are at a great distance. She said to it, I am not hungry ; she would not take any meat. She passed on, and walking and walking, she met with water running, war, war, war ! She asked, saying, My mother has sent me, because I soiled the prayer-mat of her husband, and said that I should go and wash it in the waters of Madina ; she said, Are you the waters of Madina ; The water said to her, I am not the water of Madina : take a little and drink. The water said to her, Pass on, the waters of Madina are far away. She passed on. All these things she passed by.

Walking on she met with honey running down on the ground ; she asked the honey and said, My mother has sent me to go and to wash this mat in the waters of Madina ; and I have come to ask you whether you are the water of Madina ? The honey said, Take a little and drink ; I am not the water of Madina. She said to the honey. I am not thirsty. She passed on. As she

was walking she met with milk running down. She said to the milk, My mother has sent me to go to wash this mat in the waters of Madina, because I soiled it; I have come that I may wash it. The milk said, Pass on. As she passed on and was walking she met a man; she told him, saying to him, My mother has sent me to wash this mat in the waters of Madina, because I soiled it. She said, Are these the waters of Madina? The man said to her, You are near them; walk on a little farther. As she was walking along she saw a standing water. She met an old woman, and walked towards her, and said to her, Are you well? She said, Quite well. The old woman said, My daughter, what was it that brought you to this place? The girl said, When I and my mother and my father, and the Kishia of my mother were sleeping; I was sleeping on this mat, and I soiled it. My mother's rival wife was angry, and said, Why has your daughter soiled this mat, the prayer-mat of our husband? Let her look for water, let her wash it in the waters of Madina; why has she soiled this mat on which our husband says his prayers? For this reason I have come here to see whether these are the waters of Madina? I have come to ask you. The old woman said, Yes, truly you have come to the waters of Madina; that is to the waters of peace. See them there, go and wash it well; come, cook food and let us eat. She answered, Very good. She went, washed the mat in the waters of Madina, and came back.

The old woman told her to wash the cooking pot; she washed; she put it on the fire-place; she lighted a fire, and poured water into the pot. The old woman gave her one single grain of wheat, and she put it into the pot. Waiting a little while she heard that the pot was boiling; she said to herself, What is all this? she opened the pot and saw that the pot was full of wheat, and that the wheat was cooked; She took it off and put it aside.

Again she put on the pot. The old woman gave her a bone, and said, Go and wash it, put it in the pot and cook it. See, here is salt, see, here is pepper, see, here is hot pepper, see here the kimba kind, see here is daudawa; all these different things she put into the pot, and said, Very good. She washed the bone; there was no meat on the body of the bone, not even a

little ; she put it in the pot. She put salt in, she put in pepper ; she put in the kimba and the masoro, and the daudawa. She covered the pot and stirred the fire ; she waited a little, and she heard the pot boiling ; she removed the cover, and saw that the pot was full of meat. She was surprised and said, How is it that a bone without any meat on it and a single grain of wheat can produce such an abundance of food ? she had passed by all those things, and not eaten even one, except when she came to the house of the old woman she did eat ; she took out all the meat, and all the wheat and soup and brought to the place of the old woman all she took up. The old woman said, Let us eat ; they did eat until they were satisfied, but there was much food left ; they gathered it and left it until the next day, in the morning they ate ; after they had slept upon their beds, when the day began to dawn they did eat all the rest.

The girl remained there four or five days. She said to the old woman, I am going home. The old woman replied, Very good. She said to the girl, Pull my foot. (One of the feet of the old woman had gone to Meka, and the other of them had gone to Bornu.) The girl was pulling and coiling it up, she laid hold upon the one which was in Bornu, she brought the other which had gone to Meka. The old woman said to the girl, wash my back. The girl said, Very well. As she was washing the back of the old woman, it became sore, she made holes in it. The girl was frightened and said, Whither shall I flee ? The old woman said to her, when you see my back getting holes, open that large pot, and take out three eggs : she said, Very well. She took out three eggs, took leave of the woman and said, I am going to our own country. She took her mat. The old woman said to her, when you are gone with these three eggs, you must break them at some place which has an echo, when you say, Shall I break ? And you hear an answer saying, break, break, break ! do not break them : go forward to another place, and when you have said, Shall I break them ? but hear no answer, you must wait a little, and ask again, Shall I break them ? When you observe that all is silent about you, then break them. The girl said, Very good.

As she was going along she saw a place which had an echo ;

she said, Shall I break them? She heard an answer, break, break, break! she refused breaking them. She went forward and saw a place which was very beautiful, she said, Shall I break them? She observed that all was silent about her. She broke (one egg), she saw camels, horses, cows, goats, beads, money, gold, giraffes, and elephants, and people; she received much property, things of the whole world she received. She broke all the three eggs. When she saw all she was very much pleased; her heart laid down. She mounted one of the horses travelling to their own country. The people saw much dust in the road, they were afraid and began to run away. The girl sent five horses with people on them, and said, When you have gone, tell the people: The daughter of the man is coming, do not be afraid. They went to the house of her father; they said to the people, Be not afraid; the daughter of that man who went into the country to wash the mat, it is she; to-day she is coming back. They said, Very good. They sat down; the whole town was very glad. Her father and her mother went out to meet her and to bring her home. Every kind of goods she brought home: cloth and dresses; things very beautiful and good; all these things she brought to their house. When they had settled down, she divided her goods among the people.

When the rival wife had seen all these things she said to her daughter: Get up, go, wash this meat. She said, Very good. The rival woman was angry, she frowned in her whole face, and sent her daughter. Her daughter went. As she was going along she saw birds cooking (for) themselves. She said to them, My mother has sent me, because she saw the daughter of the head wife bring home much property; for this reason she has sent me to go and wash it (?) in sweet water. Are you the sweet water? They said to her, Take a little meat and eat it; she took some and ate it. They said to her, Pass on; the sweet water is far away.

She went on. As she was marching along she met with meat which was cooking itself. She said, My mother has sent me, that I should go and wash this mat in sweet water. The meat said to her, Take a little and eat; she took some and ate it. The meat said to her, Go on, the sweet water is at a distance.

As she was going along she saw locusts boiling (for) themselves, she said to them, My mother has sent me to go and wash this mat in sweet water, because she has seen the daughter of the head wife bring home many goods. For this reason she has sent me to go and wash this mat in sweet water. The locusts said to her, Take a little and eat: she took some and ate it. The locusts said to her, Go forward. She went on. Going along she met with elephants who were cooking (for) themselves. She said to them, My mother has sent me, to go and wash this mat in sweet water, because she has seen the daughter of the head wife to bring home an abundance of goods, she has sent me too, and made me go. They said to her, Take a little and eat. She took some and ate it. They said to her, Walk on; she went. And as she was travelling she met with water coming down, kwur, kwur, kwur! She said to the water, My mother has sent me to go and wash this mat in sweet water, because she has seen the daughter of the head wife to bring many goods; for this reason she has sent me. Are you the sweet water? The water said to her, I am not the sweet water. Pass on, but take a little and drink it. She took some and drank it. He said to her, Pass on. As she was going along she met with honey, She said to the honey, My mother has sent me, that I should wash this mat, because she has seen the daughter of the head wife bringing home much property, she has sent me too. The honey said to her, Take a little and drink it; she took some and drank it. The honey said to her, I am not the sweet water, pass on, you are near it. She said, Very good. Going along she met with milk running like water, she said to the milk, my mother has sent me, because she has seen the daughter of the head wife bringing home a great quantity of goods; for this reason she has sent me. The milk answered and said to her, I am not the sweet water, Take a little and drink it, and pass on. She took some and drank it. She asked, Am I near the sweet water? The milk said to her, Thou art near it; walk on. She went on. She did eat of all these things; there was not one thing of which she did not eat.

As she was going on she met with a man and asked him and said, Do you see the sweet water at this place? He said to her,

What has brought you to this place? She said to him, My mother has sent me to go and wash this mat, because she has seen the daughter of the head wife to have brought many goods; for this reason she has sent me too. The man said to her, You are near it; she replied, Very good. Going on she met a large lake, and an old woman standing there; she came to the old woman's place, saluted her, and said to her, My mother has sent me, because she saw that the daughter of the head wife has brought much property; for this reason she has sent me too. When they had sat down, and after waiting a little, the old woman said to her, Go, wash that mat and come back. She went, washed it and came back. The old woman said to her, Put this pot on; she put it on. She lit the fire and sat down close to the fire. The old woman said to her, Come, take this meat. She came, and took up a bone. The girl said within her heart, What good can this bone do to us, how can it satisfy us? She would not wash it and put it in the pot. The old woman gave her pepper, salt, sweet herbs, masoro and kimba; all these sweet things were to be put in the pot together with the meat; all these things she gave her to put in. The girl was vexed; but put them in, and covered the pot. She waited a little while and the pot was full of meat. The girl said to herself, How is it that this bone has become meat? She was astonished. When the meat was cooked she took it off and put it aside. The old woman said to her, Put on the pot; she put it on. The old woman gave her one grain of rice, and said to her, Go and wash it. She would not wash it. She said to herself, Of what use can a single grain of rice be for us, so that we might eat and be satisfied? She refused to wash it, but put it in the pot. After waiting a little she saw that the pot was full of rice. She said, How is it that a single grain of rice can fill such a pot? This thing is wonderful. The old woman said to her, Take it up and bring it here, and let us eat, both the meat, the soup and the rice, take them all up, bring them here and let us eat. She went, took up the rice, and the meat; she took up the soup, and poured it over the rice, and put it aside. She took the soup to the old woman, and brought it to her, all the meat she herself did eat. She put that of the old woman by itself, and her own by itself;

she refused to eat together with the old woman, for this reason she took her own portion separately, and swallowed up all the meat.

Two or three days after this the girl said, I shall go home. The old woman replied, Very good. The girl got ready. As she was about to go the old woman said to her, Come, and draw my leg. The girl was annoyed. She drew that leg which was staying in Bornu; she pulled the other which was staying at Madina. She collected the legs of the old woman together at one place. The old woman said to her again, Come, and wash my back. She came and washed it; she rubbed the back of the old woman with all her strength; it was sore all over. The girl was frightened and said, I have bruised the back of the old woman; whither shall I flee? The old woman said to her, Open the large store, and choose two eggs. She said, Very good. She took two eggs. The old woman said to her, When you have come to a place which has an echo, you must say, Shall I open them? And when you hear a voice, saying, Break them! break them! you must not break them. She left. And as she was walking on she found a place where there was an echo, she said, Shall I break them? She heard a voice, saying, Break them! break them! She said, Oh, I shall break them, lest they run away. She broke one, and then she broke the other; she broke both. She saw coming out of the eggs, goats having only one leg, she saw horses with three legs, she saw persons who were leprous, she saw beads which were not good; everything was distorted.

As she was travelling before she saw elephants, people, flies, lions, locusts, water, honey, white milk; on her return journey she found that all these things had been taken away. She came home with cows whose horns were broken off or without horns. She brought home all these things. There was not one of them of which you might say, Now this one is good; be it horse or cow, or goat, or bead, or person, there was not one of them of which you might say, Now, this is a good one, or, That one is not good; they were alike bad which she brought home.

When the people saw the dust, they said, There is war coming to our town. Some of the people mounted their horses, and

came and saw that it was only the girl with her goods; they went back and said, The daughter of that man is coming. They told the people, her father and mother, and they were glad when they heard that their daughter was coming bringing much property. She came and entered the town; she came to her mother and said, See here the things which I have brought for you. She brought them and spread out all her goods, and gave them to her mother, and then they sat down.

This is it; it is finished. There is not another word concerning the girl and her mother, the rival wife, which might be said. All is finished.

22. *The Story of the Boy, the Horse of Asbon breed, and the Spider.*

Some Asbon people brought a horse of Asbon breed wishing to sell it; the price of it was very high; to buy it was difficult. The owner of the horse said, This horse of mine is not to be sold for money, but only for the hand of a woman. People came, asked the owner of the horse, and said to him, What is the price of your horse? He said to them, As to the price of my horse, it is not to be sold except for the hand of a woman. The people said, Ah, ah, ah! the price of this your horse is too difficult, who can buy it? A certain lad came, asked the owner of the horse, saying, What is the price of it? He said to him, It is only to be sold for the hand of a woman. The boy said, Very well; I cannot buy this horse; and walked away. Again another boy, a companion of his, came; he knew that whatsoever he wished his mother would do for him. He came, he asked the owner of the horse, and said to him, What is the price of your horse? He said to him, If you can go, cut off the hand of your mother, and bring it to me, you shall take the horse. The boy said, Very well.

The boy went to ask his mother, and he said to her, Oh, my mother, do buy this horse for me for your hand. She said to him, Very good; go, fetch a knife and cut it off. The boy went, brought a knife, and cut off the hand of his mother, and gave it to the owner of the horse. The owner gave him the horse; the

boy came and tied up his horse. Three days afterwards he said to his mother, I am going to see the place where the land of the world is at an end. His mother said, Very good, and his father also ; all said, Very good ; may God bring you back again. The boy said to his horse, Look at me, for the hand of my mother I have bought you ; carry me to the place of the end of the world. He made ready ; he put on the saddle, mounted and left. Going along he met his friend the spider. The spider asked him, saying, Oh, boy, whither are you going ? He said to him, I am going to see the end of the world. The spider said to him, May I follow you ? He said, Follow me. The spider saddling himself on a branch (or leaf) of a tree. They were going on and on until they arrived at a place where there is no land. There they saw a woman, a witch, at some distance ; they saw her, but she did not see them ; she was doing something that was not proper.

The boy and the spider having arrived at her place saluted her ; she received their salutation, and said to them, Are ye well, my children ? They replied, Quite well. She said to them, Come, let us go to my house. They said, Very well. They were travelling where there was no land, no trees, nothing but wind, nothing but water, nothing but a dark place. They alighted at the house of the witch. In the evening she was searching for the cock to kill him ; the cock ran away and hid himself in the grass ; she was searching and searching, but could not find him. She cooked food and brought it to the boy and the spider, and said to them, See my food, eat. They said, Very well. The boy said, I do not like to eat this food. The spider replied, There is nothing the matter with it, let us eat it ; so they sat down and ate it.

The spider had a stick of iron. When they had eaten their food and finished it, they went to sleep. In the middle of the night the witch took a knife and sharpened it. The cock crowed, saying, See her ; she is coming, make ready. The boy understood the language of the cock. The witch said, Where is that cock ? All the day long I am searching for him, but cannot find him. She looked under the bed, put her hand down and felt after him, but could not find him. She sat down ; again she took up the knife, and while sharpening it she sang, Eat thou

flesh! eat thou flesh! Again the cock crowed, and said, See her, she is coming. The woman—that is the witch—understood the language of the cock. Three times the cock crew until it began to dawn. She saluted the boys, and said to them, Have you slept well? she asked them, and said, Yesterday, did you see me doing something which was not proper? The spider answered and said, I saw it. The witch felt ashamed, went, sought the cock, and said, If I do not kill this boy and the spider, they will carry this news (report) to their own country. She looked for the cock, took him, killed him, cooked him, brought him to the spider and the boy. When they had eaten it and gone to sleep, the spider said to the boy, Be on your guard to-night. The boy said, Very good.

The spider took his stick of iron, laid it close to him. After sleeping a little he got up, took his stick; he sat down near the mouth of the door in the night. The woman made ready; she was coming to kill the boy and the spider, to eat them. She was sharpening her knife again, and singing, Eat thou flesh! eat thou flesh! The spider made ready, and said, See her! she is coming! He took up his stick of iron, and placed himself near the mouth of the door. The witch came softly, softly. The spider took the stick of iron; she put her head into the room; he smashed her head with the stick of iron; she turned back to her room licking up the blood from her whole body. After waiting a little while, she said, Now they are asleep. She sharpened her knife as before; she came softly, softly, the spider hearing her; she put her head into the room; he smashed her head with the stick of iron; she returned to her room licking up the blood as she did before. Three times they were fighting in this way, both she and the spider, during the night until it became day. The spider then said to his friend, Behold, this woman is a witch; all the night through I have been smashing her head. The boy said, Is it true? He said, Yes, it is true. He said, Let us get ready; in the morning we shall go to our own country. The spider said, Very good. The woman came to them, and said to them, Have you slept well? The spider replied, Quite well. When they were saluting her, they said to her, To-day we shall go to our own country. She said, Very

well. The boy took razors, tied them to the tail of his horse; the whole tail of his horse was nothing but razors. The boy put on the saddle, and made ready and mounted the horse; they were going. The woman turned into a witch; she was going to lay hold on the boy; she used to lay hold on the horse's tail; the razors cut her hands; she stopped licking the blood. Again she came like the wind, and said, Stop there before the mouth of that fire; I shall catch you and eat you. The boy and the spider, running, came to a place of hot water quite boiling. The boy said to his horse, Deliver me from this hot water; for the breast of my mother I have bought thee. The horse made a jump, and crossed the whole lake of hot water. The spider mounted but fell into the water, both he and his horse all of the leaf of a tree. The boy turned back quickly and pulled him out.

The witch came alone to the hot water; she went and overtook them; laid hold on the tail of the boy's horse; the razors having cut her hands she left it, stood still licking the blood. The boy and the spider, both running, came and arrived at a fire running down like water. The witch said to them, Stop there, I shall overtake you and eat you. The boy said to his horse, Deliver me from that fire, for the hand of my mother I have bought thee. The boy gave the whip to his horse; he galloped; the horse crossed over the whole lake; he took the spider with him.

When they had crossed the lake the woman came like wind. She passed the place of fire and overtook the boy and the spider, and seized the horse's tail. Again the razors cut her hands. She stopped licking up the blood. The boy and the spider galloped, and arrived at a large lake of cold water. When the boy said to his horse, Deliver me from this water, for the hand of my mother I have bought thee, and had beaten the horse, and taken up the spider, they crossed over the lake. The witch said to herself, Why should I trouble myself in this way any longer? It will be better for me to go home. She said, I shall never catch them. So she returned to her own town; the boy and the spider having crossed one, two, and at the third, having arrived at a place where there was land, marched upon dry ground. The spider

went to the place which he liked ; the boy, too, went to his own town ; he went to the house of his mother. When his mother and his father, his sisters and his brothers saw him, they rejoiced very much ; their son had come back from the end of the world. This is it ; it is finished. The story of the horse of Asbon breed, of the boy, of the spider, and of the witch too, has come to an end.

23. *The Story of the Goat, her Child, and the Hyæna.*

On one occasion when the goat was about to go out to drink the air (for exercise) she said to her child, When I have gone, shut the door ; and if any one should come after my departure, and knock at the door, you must not open it. Be sure you look first through the little window, and when you know who it is you may open the door ; but if you do not know who it is, do not open it until I shall come back. The child said, Very good. When the goat had left, she went and had some conversation with her friend. After her departure the hyæna came, she knocked at the door. The goat's children ran, wishing to see who it was that had come. But at first she thought what it was her mother had told her ; and, looking through the little window, she saw that it was a hyæna. The child was pleased and said, Oh hyæna ! have you come wishing to catch me and to eat me by your cunningness ? But now I have seen you, I know that you are a hyæna. When the hyæna heard this she said, I am no hyæna, I am your mother. The hyæna tried to change her voice, and to imitate that of the mother of the goat's child. But her voice was not like that of the goat. The goat's child said to her, I have seen your hair, I have perceived your smell, I have heard your voice ; it is not like that of my mother. When the hyæna heard this she ran away and went into the desert.

After waiting a little while his mother came home and knocked at the door. The child of the goat came, and looked through the little window, and, seeing that it was his mother he opened the door quickly. His mother said to him, My child, who was it that came here during my absence ? He replied, The hyæna came, and knocked at the door ; but I did not open it ; I saw

that it was a hyæna, as I was looking through the little window ; I was glad, because I did not open the door for her quickly. I had a little talk with her, and when she heard me she ran away and went into the forest. His mother said to him, You are my good child ; she kissed him, saying to him, For this reason, my child, when you are grown up, if any one gives you good advice, you must always listen to it. It is finished.

24. *A conversation between three persons whose names were Kusa, Kwania and Gaba.*

These three persons were sitting together at the same place, and began to drink smoke. Kusa was a man of property ; Kwania had not much property ; Gaba was a poor man, but a man of good sense and wit. He said, What do you think ? Shall we go to make war and catch slaves ? Kusa said to Kwania, But how will you go to war without officers ? Kwania answered to Kusa, I shall go to the king, and say to him, Oh king ! let a blessing rest upon your name ; I want something of you which I know you will give me, said Kusa. But Kwania listening to him said, Go, do what you wish. Thus Kusa went to the king and told him all he wished. But the king said, I shall not give you an answer to-day ; go, and come back again. When he went to his house, he told his two friends that the king said so-and-so ; I do not think he will give me now what I want. During all this time, therefore, Gaba did not say anything. He fixed his eyes upon them like a hyæna looks upon a goat. Kusa and Kwania, If you will listen to my conversation, I will give you some advice which I suppose you will not like, because I am a poor man. And Gaba began his conversation in this way by a parable : When you sow your corn and it begins to spring up it looks like grass, from joint to joint it grows up ; but as for you, you want to eat the corn before it has started from the ground. What is the meaning of the word you say, Gaba ? I cannot understand it ; perhaps, if you explain to us your parable we shall know what you mean. Kusa said to Gaba, My parable, therefore, is this. You Kusa are a stranger in this country, and you are a man of property, but you do not wish to follow the

road of truth; and I told you before, you want to eat the corn before it is grown up, that is, you wish to take upon yourself to go to the king, and to speak to the king; but he will not give you the thing you want; because you imagine, being a man of property, he will pay respect to you; and besides this you are a proud man. Shut your mouth, said Kusa to Gaba, before he had finished his conversation; you are a poor man, you do not know how to read or to write, and do you get up to preach to me before my face? You are a man without modesty. I am doing a work of favour to you; but do wait until I have finished my observation. Reading and writing are acquired by attention. I do not know reading or writing like you; but if you will listen to what I am going to tell you, you will not be in a hurry to go to the king again. Tell me whatever you like to say, said Kusa to Gaba. My advice is this, Gaba began to say, If you want to get anything from the king, you must address yourself first of all to the great people who are about the king; and they, seeing that your affair is good, will tell it to the king. In this way spoke Gaba to Kusa. It is finished.

25. *The School boys and their Father.*

There were two boys in the house of their father. Their father sent them to school, and said to them, My boys, when you have gone to school, you must learn well; whatsoever the master of the school tells you, you must do. They replied, Very good. They went and learned very well, and came home at the proper time.

One day as they were going to school a certain boy came who wanted to fight with them; he came and told them words which they did not like. The elder boy answered and said to him; Our father has not sent us to fight; he did not tell us to throw stones at other boys, our companions; he did not tell us to use bad language to people older than ourselves; all he said was, Go, and learn well in the school; that was all he said to us.

The other boy said to them, Be off, ye cowards! They said to him, Whether we be cowards or not, is no concern of yours. They went to school, and learned and came home. When they

had slept in the house, and the day began to dawn, they left. They were going to school ; but they were not going. When they saw some other boys their companions playing, they followed them, and played with them until the evening. When they came back to the house, and their father saw them, he said to them, Did you go to school to-day, or did you not go? They did not answer him. He said, I know you did not go, because I see your countenances fallen. One of the boys said to him, It is true, we did not go to school to-day ; we only went and played. Their father said to them : I am glad because you have told me the truth. If you had not told me the truth to-day, and if I had gone and asked the schoolmaster, and he had told me that you had not been, I should have punished you ; but now I shall not beat you, because you have told the truth.

This is it ; it is finished.

26. *Wonderful things exhibited in a School.*

To-day when I went to the school of a certain man, to see what they were going to show to the school children, I saw three things very wonderful. The first was a pig which had six legs, four behind its tail near to the ribs and two legs in front, and one of his legs a very large one on the middle of his nose, and his tongue was like that of a fish. The second was a cat with seven legs. And the third was a bird with four legs and four wings. But when they had shown these things I left, wishing to go home ; when I left, the master of the school sent a girl after me to say, that I should not leave until all the school children were leaving ; but I did not wish to return ; still she wished me to go to the school, and so I went back again, and sat down in the same place where I was sitting before. The master of the school stood in a raised place and spoke to the parents of the children and then to the children. He said, that they should not swear like some other children were doing. But they replied, As regards us, we, who have been taught better, we cannot do so ; we cannot use such language, and may God teach us still more. When he finished his address they sang ; when they finished their song we all knelt down to pray. On perceiving one boy playing,

he said to him, Be quiet. The boy did not move again until prayers were over. When the prayers were over, they began giving their hats and cloaks to the school children. Every child, on seeing his or her hat, stretched out his hands; but no one was allowed to say, That is my hat, give it to me; they had only to stretch out their hands for it. Boy or girl, after they had given them their things, departed. Every girl laid hold on the garment of her friend; they saluted their teachers and left. After they had left, the school master said to me, I wanted you to see how we do these things, that when you go back to your own country you may do the same. You may build a church and a school like these. I said, Oh if I get but a hut it will be sufficient. It is finished.

To-day I went to the school, that I might hear something about the thing which they call comet. He, they say, if he shall touch this world, he will burn it up. But they also said that many had come before this, and gone away again, and had not burnt the world.

27. *Conversation between the stars.*

Have you never seen a star rising and going to speak to his friend? I have never before heard of such a thing in this world, namely, that a star should go and converse with his friend. The star rises and goes to another star, his companion, and when he has stayed there a little time, the other star gets up and goes to the place where his companion came from, that is what is meant by their conversation.

28. *The work of the sun.*

This is the work of the sun which I know. When the sun has come out she gives light to the whole world; she makes every one to know the work he is to do. If he does not finish it quickly, the sun will set, and the evening fog will cover the earth, and then night will come. When night has put the whole world in a state of darkness, the moon and the stars will give a little light to the world, so that you are able to see a little as to whither you are going. And the people will go to sleep, resting

themselves during the night. The labouring man is thinking of his work. When the sky begins to dawn the fog is covering the world like smoke ; you cannot see anything at a distance, not even anything that is near ; and it fills all the land with dew. When the sun comes out she licks up the dew. When the rainy season comes there is much rain ; clouds are gathering and become thick, then they melt like hail, and rain falls down upon the ground. When people see rain coming down they rejoice, because of food. Farmers go and sow their seed. When they have sown it, it grows up until it is ripe, and then they cut it and hide it. Cows eat the green grass, until the cold weather comes. When the cold season has come you do not want to move away from the fire. Neither the fire nor the cold are nice. When you move away from the fire you feel the cold ; when you come too near to the fire it burns you. In this way you have trouble until the dry season comes again. With the return of the dry season every one feels glad ; because there is no cold, and no dirt in the streets. The trees are in leaves ; whatever you look at is nice. If you wish to travel to another place, travelling is pleasant. In this way the world changes. This is finished.

29. *Taking a walk (Sanhiska).*

One day I went out to drink the air. I saw a bird, a beautiful one, singing very sweetly, and amusing herself ; sitting now on this branch of a tree, now on another, continuing her song. I sat down looking at it. A certain boy came in the field and saw the bird, the beautiful one. He stooped down, took up a stone, wishing to throw it at the bird. When I saw it, I said to the boy, Why do you want to throw a stone at this very beautiful bird ? Do you not hear how sweetly it is singing ? Do not hurt it ; because you yourself would not like it, if any one should hurt you. When he heard me speaking to him in this way, he threw away the stone, and went away running. On my returning to the town, I met with boys and girls going to drink the air ; they were plucking fruit from trees, and running about on the road. Some of them pulled up grass, some took blooms from

the trees, sticking them on their heads, and others took leaves ; in this way they all used to amuse themselves. When they were going home they took up dry wood and carried it home to light a fire for their old people. Every one went home and told the news to his parents. That is what is meant by 'drinking the wind.'

30. *The Conversation about the Boat and the Water.*

I found a boy playing with his boat, a little one. He said to me, You see my boat? it is walking on the water. I said to him, Why does your boat not sink in the water? He replied, I do not know. He said to me, If you know it, explain it to me ; tell me how it is that this boat can walk on the water. I said to him, You see that God has made a hole both large and deep, and has filled the hole with water. I said to him again, Now if you take a stone and throw it in the water, you will not see it again. And why cannot you see it again? Because it is heavy, and because there is no hole inside ; but your boat has nothing in its inside, and this is the reason why it can walk upon the water like a piece of paper which you throw in the water. This also is the reason why people make boats, very large ones, and go inside them, and they carry them whithersoever they wish to go. You see now that when your boat is walking on the water, you are not able to see the road on which it is walking ; but if you are walking now people can see where you are walking, but the water cannot show where it is divided. If you make a brick you can take a knife and cut it in two halves ; but you cannot take water up in a calabash and divide it, unless you take two calabashes. If you cut water with a knife it unites again, except when you pour it in two calabashes. For this reason therefore, when we wish to run to some other place, although people may see us, still we go ; we enter into the boat, and we go on the water ; we are not able to see the path, but the fish can see us, just as we see people who are walking on the land. This is finished.

31. *The Boy who became a Preacher.*

There was once a boy whose name was Kwandage, who was always living with his father and his mother, and all they did he witnessed; whatever he saw people doing he wished to do the same. On one occasion his father took him to church on a Sunday. There he saw some one preaching. When he came home he took a chair, stood upon it, his sister sitting down near him together with his parents, and when he had read the book he put it aside and he began preaching. When his parents had heard him, they left, together with his sister. And his sister was looking upon him; he was always preaching in this way until he was grown up, and then he became a priest. It is finished.

32. *The Story of the Boy and his Farm.*

There was once a boy of the age of fifteen, who came one day to his father, and said, My father, what shall I do that I may maintain myself? His father, taking a piece of paper, began to write in this way: You must do farm work or keep a shop; and he said to the boy, Choose now of these two things that which you like. He replied to him, I wish to choose keeping a farm. His father said to him, But how will you manage to work a farm? you have no workmen. But he said to his father, The money which I have in hand I shall give to the proprietor of a farm, and the rest of the debt I shall pay him after I have tilled the land; and when I shall have reaped much corn I shall pay him the remainder of that which is owing to him. When his father had heard the saying of his son he said to him, Very good; go, and do as you have said. He got up, took his money, and went to the proprietor of a large farm, and said to him, I wish you to sell me half of your farm. The proprietor went, together with him, and measured and marked off the half of his farm, and said to the boy, If you are able to give me two hundred gold pieces you may take it; but if it does not suit you, you may leave it. Then the boy gave him one hundred pieces of gold, and said to the proprietor, When I have worked your farm and raised much corn, I shall pay you the rest. So the farmer left it to

him. He cultivated the land. One year he reaped a great abundance of corn; he went and sold his corn. When he had sold all, he got five hundred pieces of gold; he came to the proprietor and paid him. The farmer said to him, As to this farm I know that it is a good one; and if you will listen to my advice you will manure it. So the boy went, and called the Fulanis together with their cows, and they dwelled on the farm, and manured it for him. He gave them a hundred silver pieces. Next year working his farm he earned four hundred pieces of gold; and, year after year cultivating his land, he received more. But in the seventh year his money began to decrease, and in his dream something said to him, Sell some cows, sell some sheep, and offer them as sacrifices; take some of the money and give it to the poor in the streets together with the blind; and of the flesh, too, you must give some both to rich and poor. If you will do these things your property will not decrease. So the boy got up and did as he was told. Cultivating his land during that year his money was not diminished. In this way he continued to act to the end of his life. This is it; it is finished.

33. *The paper, the pen, and the ink quarelling among themselves.*

The paper, the pen, and the ink, every one of them built his house in a different style. All three lived in friendship together; there was nothing that was able to disturb their friendship. On one occasion, however, the pen and the paper began quarrelling. The paper said, I do not want you to mount upon my back and to make stripes upon it. The pen said, When I put my mouth in the house of the ink and took it out again I was very, very black. The ink said, Oh, pen! why do you want to stir up enmity between me and the paper? If you would keep your mouth in your own house there is nothing which would disturb us; but you enter the house of every one like a thief. The pen answered, If I had not got a soul I would not enter the house of any one. The ink answered, Oh *you*, you understand how to act lies! you say you have got a soul! Oh you, who are you? The pen said, You, you do not know that I am near to a living soul! My master constantly lays hold on me; and it is he

who sends me in your house ; when I come out of it I make lines upon the back of the paper ; but the paper does not like it ; it is in the habit of calling me a dirty fellow. You must not therefore ask me anything now ; you must remain at your own place. In this way they departed the one from the other ; each went and lay down in his own house.

It is finished.

34. *The saying about the Sun and the Moon.*

Some people say that at the beginning, and before the sun had given birth to her child, there was no fighting between Sun and Moon. When she had given birth to her child she called for the Moon to come and hold her daughter while she was going to wash, and until she returned. The Moon took the daughter of the Sun in his arms ; but he was not able to hold the Sun's daughter ; whenever he laid hold of her she used to burn him, and when he felt hot, he dropped her and she fell down on the earth, and this is the reason why the people feel it so hot on the earth. When the Sun returned and came back and saw the Moon she asked him, Where is my daughter ? The Moon answered her, saying, Your daughter was burning me very much ; therefore I left her and she fell down on the earth, for this reason the Sun tried to lay hold on the Moon.

But some people say that the road of the Moon was full of thorns, and the road of the Sun was full of sand, and that was the reason why the Moon could not travel as quickly as the Sun. When he was tired with walking he used to go upon the Sun's road, and the Sun used to catch him ; when the sun has caught him the people take up their mortars, tie a skin over the mouth of the mortar and beat the drum ; and intreating the Sun, saying, Oh, Sun ! Oh, Sun ! leave off, or do drop the moon. So we do in our country whenever the Sun is fighting with the moon. This is it ; it is finished.

35. *A word about a Glutton, Maiĩnyawa.*

A glutton eats everything that is placed before him. If he be a man that labours hard, it does not matter much ; but if he is an

idle fellow, and you give him a little treat, he has finished it in no time, and is sure to want more. But a man labouring hard considers about the things you give him, because he knows you do not get them without trouble. But an idle man, because of his idleness, does not understand anything; all he cares for is to eat and satiate himself. He likes to dress well and to walk about for pleasure. When he comes home he will stretch himself on his bed, or on the ground to sleep like a donkey; but he will be groaning, so that you think he is doing some very hard work, while all the time he is doing nothing. When he gets up he will stretch himself. But with his mouth he surpasses everybody by much speaking. (A laborious man on the other hand will keep quiet). Do not ask him, What is the matter with you? If you have any sense you will know he is thinking about something else. When he rises from his place he will walk but a little distance; he will stand still; he will put his ears to listen to any word he may hear. This I know is the difference between a laborious man and one that is shy of trouble. A man shy of work is not able to maintain himself. All he wants to do is to maintain himself like a greedy dog. If a poor man comes into your house while you are eating your meal, and is gazing at you while you take your food, if you give him some in his hand he will eat it very greedily. A greedy eater is the friend of the man who is shy of work. To be greedy and to be begging are both the same. It is finished.

36. *The Story about the Rival Wife and the Chief Wife and their Husband.*

One of the women had not much property; the other had some property, but very little. The former, that is the chief wife, said, I am going into the desert. Her husband said, Very well: go whithersoever you like. She made ready and went into the desert, and was going to a great distance. When the evening came on she said, May God give me a little room for the night! Going forward she saw a very beautiful house; she went in; there was nothing in it. She said, May God give me a door! God gave her one, together with lock and key. Again she said,

May God give me a bed to sleep on ! God gave her one. Whatsoever she asked for, God gave her ; everything she desired was given to her.

As the evening was approaching the dove came singing and saying to the woman, Make gruel ready quickly ; She said, What is it that this bird is telling me ? The dove was singing and telling the woman and giving advice, Prepare your gruel and drink it. The woman obeyed, got up, made her gruel and drank. When the sun had gone down, there came a hyæna, and said, I am residing in the court of the king. The woman said to her, come in and sit down. The woman got up, ran and went into the inside of the house, shut the door and sat down. The hyæna left ; the woman came out, and sat down in the mouth of the door.

When it was night, Dodo came crying and saying, May I sit down in the court of the king ? The woman said, Come in. He came and took his seat in the mouth of the door. The woman went into the house, and shut the door after her. Again Dodo said, May I enter the inside of the king's palace ? The woman said, Come. She opened the door, and let Dodo come into the middle of the house. As he was coming in, she ran and went under the bed. Dodo went on the bed and lay down ; he took off his garments, all of them, and his cap, he lay down and rested himself. In the third hour of the night he poured out money and gold and precious stones, and garments and dresses ; all of them he left. He got up and went into the desert.

In the morning the woman came out from under the bed ; she saw plenty of money and clothing, and garments and dresses, everything in abundance ; she collected them, went and put them in a box. All these things Dodo had left as he was going away, so the woman collected a great many goods. She got up and took all these articles and put them on the backs of camels, and returned with them to the town. Her husband saw them all, and was very glad because his wife had brought back so many things. She sat down in the house.

The other woman (the rival wife), seeing that the chief wife had brought home much property, felt envious, and said, I too, I shall go in search of property. Her husband said to her, No, no !

you shall not go. She said, I am going. Her husband said to her, Go, do what you like. She went into the forest ; she saw the house in which the chief wife had stopped ; she, too, remained in the same.

When the evening was coming, the dove came singing. The woman saw it and said, Whatever is this dove about, singing and saying so many things ? She did not perceive that it came to give her good advice to make herself ready. She said, This dove, Why is she making so many words to me ? I cannot understand it. She took a stick, struck it, killed, cooked, and ate it.

When it was night the hyæna came and said, May I dwell in the court of the king ? The woman said to her, What have you to do here ? She began to fight with the hyæna. The hyæna came, caught her, killed her, and devoured her ; all her flesh she ate ; she only left one of her little fingers. When the day began to dawn another dove came, and saw the finger of a human being ; she took it up and went into the town and alighted at the house where the husband of the woman was living. She sat down upon a tree, saying, See here, the finger of your wife ! the one who went into the desert, who killed the dove, my companion, and did eat it ; and the woman, too, was killed by the hyæna and devoured by her. She threw down the finger of the woman who perished and went away. The man saw the finger of the woman and said, Oh, I told her truly that she should not go : she went ; she would not listen : see, she has found (her master) herself. He buried her finger in the ground. This is it ; it is finished.

37. *Abega's Story of the Pot of Honey.*

In Africa I heard this story when I was yet little. War came to some country. All the people of the town, hearing that war was coming, took up all their goods and hid them ; some they buried in the ground, some they put into hollow trees, and when the army arrived they fled. The warriors burnt down the whole town with fire. They found a pot of honey and were quarrelling about it, saying, Who was it that took this pot of honey ? They were saying, Never mind, let us divide it among ourselves. Some of them said, It is not enough, it cannot be divided among all of

us. A certain man came and said, I am going to divide among you this pot of honey; they said, Very good. The man said, Take it up and follow me. When they had taken it he said, Do you feel thirsty? They all answering said, Yes, we are all thirsty. He said, If you feel thirsty, then come to the place of a well. The man said to them, Throw the pot into the well if you wish to drink sweet water. They said, Very good; they threw it in the well, and the pot was broken.

They took a bucket, drew up water, and drinking it felt it was a little sweet. They said, We thank you, our friend; We have drunk water and are satisfied. Even a poor man now, he must pay for the water he drinks. A certain man said, I shall swallow up all the water in the well. They said to him, You cannot. He went in the well himself and drank. His mouth was drinking the water in the well saying, Let not its sweetness be lost to me; he went on drinking, it was no longer sweet; it was like common water; the honey was all spent in the water. He said what shall we do with this water? He drew up all the water in the well, poured it in their calabashes till they were tired; they sat down upon the head of the well. The honey was now finished; and the deer came and drank again.

Everything has its season. Sweet things have their season and their end; troublesome things, too, come to an end. God alone made them all.

38. *A Word about a Judge.*

A judge is the administrator of justice. He sits in the gate of his house. The people come to him and say to him, We wish you to decide our disputes. He will ask them and say, What is it that sets you at variance? The one will say, This man holds my money. He will ask him, How much money does he owe you? He will tell him, so or so much money. The judge will say to him, Give him ten days' time to pay it; and if he does not pay you then, lay hold of him and bring him to this place, and I shall flog him, and make him pay you by force.

Every town has a judge; even a boy who knows the truth, and is possessed of good sense, in case he sees boys like himself fighting, will examine them, that he may know which of them

is speaking the truth. He will say, What was it that set you fighting? They will tell him, and he will carefully listen. When he has heard the account of one which is inconsistent with the truth, he will say to him, O you! truth is not on your side; when he has heard the explanation of another which is consistent, he will say to him, O you! truth is on your side.

Great people will carry their disputes before the king. Why? That they may hear the king's decision, and the king will also tell them what news he has heard. Why do all the people in the world wish to have a king? Because the king is to direct them, and they will do what the king wishes them to do; but not for this reason alone, but also that he pass judgment in things which are too difficult for them to decide; for this reason they go to the king's place, and he decides the cases with justice. He decides with justice, declares him who is in the right to be in the right; and him who is in the wrong he may even order to be hung. Do they hang people in Bornu? Yes, and I think they do the same in the Hausa country. If you go to the house of sensible people you must not take a senseless companion with you, because he will be sure to put you to shame; and you will get as dry as a stick for shame. There is an end to everything in this world. If you have much money, and if your money does not come to end, your life will. Of these two things, one will come to an end. Do not cause trouble to a wise man; and if he promises you anything, do not trouble him for it; he might get vexed, and not give it you at all.

39. *The Paschal Lamb or Ram.*

The paschal lamb. When you buy it, it is not fat; you put it into a room and tie it up. You pour a little water upon some bran and give it to the ram to eat. If your wife has got any wash she will give it to it to drink. You give it guinea corn and common corn to eat, and even a little grass too; you keep it two months or one. When the feast of the sallan laiya has come, you go and wash it in clean water till it is quite white. It is then brought to the house and slaughtered early in the morning. When it is flayed it is seen to be very fat; the flesh

of the ram is cooked, and a very sweet meal is made of it, the prayer meal, the name of it is gūda; broth is poured over it; then the meat is taken up and carried to the great people; theirs by itself, that of the children by itself, and that of your wife by itself. In this way the sallan laiya is observed; and during that day there is much of galloping on horseback, and firing of guns. All are rejoicing together. Abd el Kerim gave us two rams for the laiya; one he gave to me, and the other he gave to Abega; and we had great rejoicings.

40. *The Story of the Woman and her Child, the Hyæna and the Fox, and their Song.*

The woman went into the field to take home hay. As she went she took her child on her back; she went, took her calabash and made ready. Walking and walking along, she found a place where there was hay. She put her child under a tree; she went shaking the hay from the morning until the evening. She prepared, brought the hay, and put it aside. Going again, shaking hay, carrying it, and putting it into a hurdle. When she had filled the hurdle, she made another bundle to put on her back.

When it was evening she came, took the hay on her head, and went home. She laid down her load; the rest of the hay was on her back. When the night had come to sleep, she was going to lie down, and her husband likewise. When they were about to retire, the husband said to his wife, Where is your child? She said to him, On my back; she did not know that it was hay only on her back, and that she had forgotten her child in the desert. The hyæna saw it, took it, and carried it away and hid it. When she untied her cloth and her bundle she found nothing but hay; her child was not there; her heart was broken; she felt much afraid. Her husband said to her, Oh, I asked you, Where is your child? and you said, It is on my back, and she looked and could not see anything but hay. They were sitting down; she was tired of sitting down; she went into the desert to the place where her child was. As she was going under the tree, she was singing and saying, Oh, tree! tree! have patience with me, and give me my

child. The tree used to answer and say to the woman, Pass on, your child is not with me. She used to walk on, and go to another tree, and say, Oh, tree! oh, tree! give me my child. As she was singing in this way, the hyæna heard it, and came and said to the woman, Sing on; let me hear it. She said, Oh, tree! oh, tree! give me my child. The hyæna said, Ha, ha, ha! What is it you say? She said, Oh, tree! oh, tree! give me my child. The hyæna said, Do teach me this song. The woman said, Oh, tree! oh, tree! give me my child.

The hyæna said, Oh, tree! oh, tree! do not give me my child. The woman said, Not so; the woman said, Say it in this way, Oh, tree! oh, tree! give me my child. The hyæna said it properly; she said, Oh, tree! oh, tree! give me my child. The hyæna said to the woman, Come, take your child. The woman following the hyæna, she took up her child and returned to her house. The hyæna remained there singing the same song, saying, Oh, tree! oh, tree! give me my child; oh, tree! oh, tree! give me my child. The fox heard it, and came and said to the hyæna, Why are you singing from early this morning until now? go and eat your dinner. The hyæna said to the fox, Do hold my song till I go to eat my food, and until I shall come back. He replied, Very good. He said to her, How do you say. She said to him, Oh, tree! oh, tree! give me my child. The fox said, Oh, tree! oh, tree! do not give me my child. The hyæna said, Not so. He said to her, How do you want me to say? She said to him, Oh, tree! oh, tree! give me my child. He too said, Oh, tree! oh, tree! give me my child. She said, Very good; you know it. She went to eat her food, and came back. Before she returned the fox had forgotten the song. The hyæna came and said to the fox, Where is my song which I told you? He said to her, I have forgotten it. She got up and was going to catch him; he fell into his hole. The hyæna stood outside. He came back and said to her, I remember it now. He said to her, Come and I will tell it you. She said to him, Oh, you; not so. My song, my sweet one I gave you to keep for me, and you have forgotten it. Now I am going to eat you. He fell again into his hole. He came back again and said to her, I remember it. She said to him, Tell it me. He said to her, Not him, not him;

he stretched out his hand. She said, Not so. She tried to lay hold on him ; he fell into his hole ; she could not get him. She sat down ; she was dancing over his hole. His hole was full of mud ; she thought she had killed him. She went away ; she had lost her song. This is it ; it is finished.

41. *The Mare and her Child and the Hyæna.*

There was once a mare who gave birth to her child, and went into the desert with her child. The owner of the mare and of her child had tied bells on them. When the mare and her child had gone into the desert to eat grass, the hyæna overtook them by night. The hyæna wished to catch the horse's child. When the horse's child began to run, the bells began to cry ; the hyæna, hearing the cry of the bells, ran away, and left the child and her mother. In the morning the proprietor of the horse said, Where is my mare and her child ? He got up early in the morning ; following the foot-marks of the mare and her child, he observed the foot-marks of the hyæna following them. The proprietor went on ; he found his mare and his child ; he came home with them and was very glad. This is it ; it is finished.

42. *The Story of the Guinea Hen.*

In the beginning when all things were made (akaie) it was said (or he who made them said), Rise up and go ! All the birds said, If it be the will of God we shall rise. All the birds, every one of them on rising said, If it be the will of God we will rise and go. All things that have wings said the same. But the guinea hen, about to rise, said, Whether God be willing or not willing I shall rise and go. She rose to go, she fell down ; she rose again to go, she fell down. God said to her, I have taken from you one blessing, you guinea fowl ; you shall only have the use of your legs. But what was the matter with the ostrich I do not know. This is it ; it is finished.

43. *The Story about the Girl and the Young Men.*

The girl was very beautiful; four young men very beautiful were fighting for the head of the girl. Every one of the young men said, I am going to take this girl; another one said, No, I am going to take her; so they were fighting. In the night another young man came and spoke with her and said, I wish to take you away. She said, Very good: to-morrow early in the morning you must go and buy a large iron pot; and when I have gone into it you must take me away. He said, Very good. In the morning he went and bought a large iron pot, brought it, and put it down. The girl was very cunning, and said to another young man: If you will enter into that pot, I shall carry you away. He said, Very good. She misled two young men. When the day began to dawn, the young man came, and went in. The other young man did not know that he had come; he looked into the pot; he saw something very black; he stooped down thinking it was the girl, that she was in the pot; the young man who was in the pot thinking it was the girl who was going to take him up, did not know that it was a man like himself who took him up. He went into the desert carrying the man who was in the pot; going along he met with two persons who were quarrelling, and they said to him, Where will you carry her? They were going to fight. The man who was in the pot called out, Oh, do have patience, do not kill me! They heard it; they knew that it was the voice of a full grown man; they cast the pot away and it broke in pieces. The man came out. They all, all four sat down laughing and saying, What shall we do with this girl, this cunning creature? They said, She deceived all of us alike; so it happened; every one took his road and left. Such was the cunningness of the girl. It is truly said: Even a king does not surpass a woman in cunningness.

This is it; it is finished.

44. *The Story of a Blind Man.*

A certain blind man started from his own town wishing to go to another town. In walking along he touched upon a stick with

his foot, he took it up, and walking along he put the stick before him. When he touched a place where there was grass, he knew that it was not a road; when he touched upon a place where there was no grass, he knew that it was a road, because he knew that on a place where people were constantly walking no grass will grow. He went on until he met with water in the desert. When all his garments were soaking wet he came to a place where the water was lying on the ground, a place very deep; the water was standing still; he walked into the water not knowing whither he was going. He could no longer move, and could not go forwards; there he remained until evening. A certain boy came from his town; he saw the blind man standing in the water and said to him, Friend, are you not able to come out of the water? He said, No, I cannot come out. When the rain came down and I was very wet, I was walking on until I came to this place, and now, behold I am unable to come out. The boy said to him, If you throw your stick to the place where I am standing, I will come and help you out. The blind man threw his stick to the place from which he heard that the boy's voice came. The boy coming softly until he reached the place where the blind man was, he said to the blind man, Lay hold on the stick, that I may help you to get out. He replied, Very good; he laid hold on the stick; the boy pulled until he had brought him out. When he had drawn him out, the blind man blessed him more than a hundred times.

This is it; it is finished.

45. *The Story of a Saint, dictated to the author by Ali, a native of Katshina, non-commissioned officer in H.M. service at Woolwich, 14 June, 1876. Wōli, i.e. Servant of God.*

The reason why he was called a saint is this: when his mother died she was with child with him; when her body was buried and the grave covered over, she gave birth to him in the grave. It so happened that the people who were sitting there heard the crying of the child; they got up, took their hoes, dug the hole

and took out the child ; thereupon they carried the child to the king's house. When they had brought it to the king's house, the king said, This child is 'a slave of God.' He said, Let him be well cared for, and when he is grown up, let him be given to a priest that he may be taught (or let him be put to reading). So it happened that after he had been taken to the priest's place, the priest happened to lay down the Koran while he was going to fetch water ; the priest looked back, and observed the boy taking up the Koran and reading it. So it was that the priest offered up a prayer and said, Behold, I have seen the power of God. The boy, seeing that the priest noticed him, closed the Koran. So it was that the priest said, Oh ! boy, you are my master. It is God who gave it to you. He said, Let the boy be taken back to the king's house, and if the question is asked why he has been sent back, let it not be investigated too closely. He said, God has revealed it to this boy that he is His servant. Let alms be given him that he may prosecute his studies.

46. *The Story about the Strangers in trouble and the Black Ants.*

Some persons had done something to the king which he did not like. He said to his counsellors, Bring me two sacks of clean corn, and scatter it before me in the court-yard, that those persons may pick it up grain by grain, and put it again in the sacks, for this shall be their punishment ; because they have broken my heart. But when night had come, black ants came to those persons and said to them, What is it that is troubling your hearts ? They said to the black ants, So and so it has happened. When we came to this town in which we were strangers, we did something which is not agreeable to the laws of this country ; and what they have put us to do, as our punishment, is this. The black ants having heard it, said, There is nothing difficult in all this ; wait until we come back. So the queen of the black ants went to her house, awoke her officers, and they came to the place where the people were ; they picked up every grain of corn and put it in the sacks.

In the morning the king called for those persons and asked them whether they had removed the corn to its place? So they came with their sacks. But the king seeing they had done all this work, sent them away from his country. And so it was that they returned to their own country with joy. It is finished.

47. *The Child of the Bird with the Black Beak.*

The child of the bird with the black beak went to the well. In the morning the women came to the well to fetch water; they stood there, and he said, I, the child of the bird with a black beak, I make the men to run and I frighten the women. The women, hearing the child of the bird with the black beak singing in this way, ran away, leaving their pots, and came home and told the people saying, There is the child of the bird with the black beak, who makes the men to run and who frightens the women. The people said, It is false. Where have you seen the child of the bird with the black beak who makes the men run and who frightens the women? The women said, Upon the well have we seen him. Women and men went to the well. The women were afraid. The child of the bird with the black beak saw the people and said, I, the child of the bird with the black beak, make the men to run, and frighten the women. Will ye not shoot me with your arrows and kill me?

The people hearing the child of the bird with the black beak singing, ran away and went home, and told the king, There is the child of the bird with the black beak upon the well; he makes the men to run and he frightens the women. The king said, It is not true. There is no child of the bird with a black beak, who makes the men run and who frightens the women, upon the well. The king said to his ministers, Go ye to the well to see the child of the bird with the black beak who makes the men to run and who frightens the women. They came to the well. The child of the bird with the black beak saw them, and said, I, the child of the bird with the black beak, I make the men to run, and frighten the women. Will ye not shoot me with your arrows? he asked them.

The ministers, when they had heard the child of the hen with the black beak singing, ran away and came to the king's place, and said, It is true; the child of the hen with the black beak is there; he makes the men to run and frightens the women. For six days the people could not get any water. The king said, I shall go and see the child of the hen with the black beak, who makes the men to run and frightens the women. He saddled his horse and mounted it, and his ministers, having saddled their horses, mounted them, together with their people; the pipers and the drummers, the horsemen and the archers, and men armed with swords, all went marching to the well. The child of the hen with the black beak saw them coming. When they had come to the place, they stood still. The child of the hen with the black beak said, I, the child of the hen with the black beak, make the men to run and frighten the women. The ministers said to the king, Have you heard what the child of the hen with the black beak said? The king said, I did not hear it. The child of the bird with the black beak said, I, the child of the bird with the black beak, make the men to run and frighten the women. Will you not shoot me with your arrows? The king, his ministers, and all the people were trembling, ran away, and came back into the town. The king said, How is it that this child of the bird with the black beak makes the men to run and frightens the women? The king sat down in his house.

A certain beggar came asking something from the people, seeking some gift of kindness. The people were saying to him, *We*, we ourselves have been for six days without water, and *you*, you come to ask us for some? Be off. The beggar said, What prevents you drinking water? They said, There is a certain child of the bird with the black beak who makes the men to run and frightens the women; it is he that prevents us. The beggar asked, Where is he? The women answered, He is on the well. The beggar made a bow and arrows of wood, and with his drinking cup and large calabash he went to the well. The child of the bird saw him coming; he saw that the beggar was coming near. The child of the bird with the black beak said, I, the child of the bird with the black beak, make the men to run and frighten the women. You, oh boy! will you not shoot me? The beggar

shot him, and said, Child of the bird with the black beak, are you making the men run and frightening the women? He said, Boy, are you not coming? The boy came. The child of the bird said to him, Will you not cut me open? The boy cut open the child of the bird. He said, Will you not skin me? The boy skinned the child of the bird. He said, Will you not light a fire? He lighted a fire. The child of the bird said, Will you not cook me? The boy cooked him, taking off the bird's flesh. He said, Will you not eat? He said again, Will you not drink? He drank water, and sat down. The boy was resting a little, The boy began to feel pain. The child of the bird said to him, Will you not go into the bush? The boy went into the bush, and felt better. He said to him, Are you not coming? The boy came. The child of the bird said to him, Are you not going to drink water? He replied, I am drinking water. He said to him, Go and drink. He went and drank water. He said to him, Will you not take water in your drinking cup and your large calabashes? The beggar filled both his calabashes with water. The child of the bird said, Will you not go home? The beggar said, I am going home. He got up, went with his calabashes full of water, and the head of the child of the bird which was speaking with him. The beggar went home with the water. When the people saw it they said, Whence did you get the water? He said, I got it from the well. They said, Do sell us the water you have, and save our lives. He said, For how much do you want to buy it? They said, We shall give twenty slaves for the water in your calabash. The beggar said, All right; give them to me. So they gave him twenty slaves.

He passed on and went to the king's house. The ministers said to him, Where did you get that water? He said to them, From the well. The king said to him, Come. He went to the king's place. The king said, I want you to sell me the water in your drinking calabash. The beggar said, For how much do you want to buy it? The king said, I will give you a hundred slaves. The beggar said, Very good. The king gave him a hundred slaves. The king asked him, How did you get the water? He replied, I went to the well; I found the child of the bird with the black beak; he was singing to me, and said I

should kill him ; I killed him and ate him ; I took his head and the water ; I came with the head of the child of the bird with the black beak. See here is his head ; it is his head that says all these words. Do you see his head ? I am telling you the truth. His head see, and behold, it is both black and red and white ; so is the whole of his body. As to the child of the bird with the black beak, it is not his body that speaks ; it is his head, and his head is talking much. The king said, Oh ! beggar, have patience ; do give me the head of the child of the bird with the black beak. He gave it to him. The beggar went to his house with his hundred slaves which the king gave him, and the twenty slaves he got from the people for the water he sold to them. Both the king and the beggar became good friends. This is it ; it is finished. To-morrow, early in the morning, as soon as I get up, if I shall receive a sack full of money, I shall tell you more stories.

48. *The Story of the Boy, his Farm and Pumpkins.*

There was once a woman and her husband ; they had a child ; he was their first-born son. After that they had another son and four daughters. As they did not like their first-born, he left them and went into the desert. He met there with a man, a great man, a man of God who went also into the desert. The first-born son and the great man having gone a great distance in the desert together, the great man asked the first-born, How comes it that you are going into the desert ? He said, My mother and my father, my sisters and my brothers, hated me, and so I went into the desert. The great man said to him, Remain at this place in this desert. He replied, Where can I go when the rainy season comes ? What shall I eat ? The great man gave him a pumpkin, and said to him, Make a farm in this desert, and when the rainy season comes plant one of these pumpkins. He said to him, Very good. By and by the rainy season came, and he planted one of the pumpkins. The pumpkin grew. He said, This is what God has given me. He said, Very good. He remained and attended to the pumpkin, and it grew well, and

produced a great number of pumpkins. The boy said, I shall break a fruit of the pumpkin to see what is in its inside. He opened it, and found that there was money in it; he danced, he danced with very great joy. He sat down and the pumpkins got ripe. He dug four very deep holes; he opened all the pumpkins except one only. Every one he broke he found that there was nothing in it except money. He was pouring it in the holes, rejoicing and feeling very sweet. He broke all the pumpkins; nothing but money, nothing but money he received. He filled the four holes with money, besides some which he left outside.

He returned to the town to the place of his mother and his father, his sisters and his brothers. He said to them, Come, let us go together to my farm. They replied, Be off! Who has given you a farm? He said, Do have patience; let us go to my farm. They said, Be off; we do not like you nor your farm; we hate you! He returned to his farm in the desert. He remained there four days; he came again to the town. He said, Come now, let us go together to my farm. Both his father and his mother said to him, We refuse to go. He went to the place of his sisters and brothers, and said to them, Come ye, let us go together to my farm. They replied, We decline going. Our parents have refused to go, and are we to go? We hate you.

He went to the place of their neighbours, that is, the neighbours of his parents, and said to them, Come ye, let us go together to my farm. They replied, your own mother, and your own father, your own sisters and your own brothers have refused to go, and as to us, should we go to your farm? Some of the people there said, Go, and see his farm. So they said, Very good. He said to them, Take up your calabashes and your baskets, both you and your husband, and come and follow me. They got up and went to his farm. He said to them, This is my farm. They replied, Your farm contains nothing but pumpkins? He said, Yes. They were sitting down in the cool shade of the tree. He said to her husband, Send your wife and make her go and fetch one of the pumpkins, one that is large. The man sent his wife and said to her, Go, and bring one of the pumpkins. She brought one—a little one. He said to them, Break the pumpkin. When they had broken it they found twenty pieces of

money in it. They were rejoicing. They brought another of the pumpkins. When they had opened it they found thirty pieces of money. The first-born said to them, Fill your calabashes and baskets with money. They brought pumpkins in abundance. When they had broken them all they found there was money in abundance. They filled a basket with money until they were tired. They were going home with much money. When they had shown it to his father and to his mother, to his sisters and to his brothers, and when they had seen all the white money, they said, Where is his farm? Wheresoever it may be, we shall go. They said to them, His farm is in the desert, very far off. His father and his mother, his sisters and his brothers, went into the desert searching for him until they were tired, but could not find the farm, so they came home again. When they saw the money in the place of their neighbours they said, Ah! if we had known this when he called us we should have gone. The people said to them, It was you who refused when he called you; you rejected him, and he went into the desert. God loved him; he gave him plenty of money. They said to them, Are you not able to conduct us to the place where he is? They answered, We are not able; we do not know the place where he is.

The first-born son, after ten days had passed, went into the town. His mother and his father seeing him, they met him running; he came to them. They asked him, We, both of us, shall we come to your farm? He said to them, I have called you, too, but ye refused. They said, Do have patience, and lead us to your farm. He said to them, I refuse; I called you, you refused; now I too, I refuse; you shall not go with me to the farm. The first-born son said to them, You have seen your neighbours bringing home money, so you want to follow me and go to the farm. He said, I refuse. He went back to his farm and they did not see him again. The pumpkins he had left, all of them he broke; he poured out the money into a hole; he sat down; he attended to his farm; he enjoyed his money, and sat down. This is it; it is finished. Telling you stories is as profitable as the gnawing of the head of a rat! If it were not for the spider (envy) when I am telling stories I should get

plenty of money. To-morrow, early in the morning if I receive much money, I shall tell stories again. This is a tale which contains many a falsehood. It is finished.

49. *The Child of the Hen and the Layan Kamso.*

The child of the hen, with the layan kamso, was going to pay the debt of his father. The child of the hen with the layan kamso made a sack with flies, and went into the desert; walking on and walking on he met a cibet cat: he said, Child of the hen with the layan kamso, whither are you going? I am going to pay the debt of my father. The cat passed on a little: he said, Child of the hen with layan kamso, may I follow you? Do, come follow me. He came, he put the cat in his sack of flies, and went on with it. Walking forward he met with a lion who said, Child of the hen with the layan kamso, whither are you going? I am going to pay the debt of my father. The lion said, May I follow you? He said follow me. The lion came and entered the sack of flies. The child of the hen with the layan kamso went on. On his journey he met with a hyæna. The hyæna said, Child of the hen with the layan kamso, where are you going? I am going to pay the debt of my father. The hyæna said, May I go with you? She said, Come. She came and entered into the sack of flies. He went on and met with the wind; the wind said to him, Child of the hen with the layan kamso, whither are you going? I am going to pay the debt of my father. The wind asked, May I follow you? He said, follow me. The wind came and entered into the sack of flies. He went on and met with a lake, and the lake said to him, Child of the hen with the layan kamso, whither are you going? I am going to pay the debt of my father. The lake said to him, May I follow you? He said, come. He went into the sack of flies. He passed on and met with a swarm of bees. The bees said, Child of the hen with the layan kamso, where are you going? I am going to pay the debt of my father. The swarm of bees said, may I follow you? He said, Follow me. The swarm of bees came and entered into the sack of flies. He went on and met with an elephant. The elephant said, Child of the hen with

the layan kamso whither are you going? I am going to pay the debt of my father. The elephant said, May I follow you? He said, Follow me. The elephant came and went into the sack of flies. He passed on and fell in with a leopard. The leopard said, Child of the hen with the layan kamso whither are you going? I am going to pay the debt of my father. The leopard said, May I follow you? He said, follow me. He came and entered into the sack of flies.

He went and met with a road leading into the town. He went into the town by night, crying. The people said, It is that child of the hen. They said one to another, Shall we put him in the hen-coop? He said, Cat! come out to your life! the cat came out, and devoured all the hens, and ran away. In the morning the master of the house came; he opened the hen-coop. There were no hens there, nothing except the child of the hen with the sack of flies. He alone came out. All the hens had disappeared. The owner said, You see this mischievous fellow the child of the hen? All my fowls are gone. I do not know where they have gone. The people said, Put him among the sheep and the goats; they will trample upon him, he will die and cease. When night had come he said, Hyæna come forth to your life! the hyæna came out, and did eat up all the sheep and goats. In the morning when the master arose he saw that the place was empty, there were neither sheep nor goats there. He said, You see this child of the hen, the fellow full of mischief. The people looked, and behold there were neither sheep nor goats there. They said, Put him in the cow-house; the cows will trample upon him and kill him. When night had come the child of the hen with the layan kamso said, Oh lion and leopard come out to your life! they came out and ate up all the cows. When the master got up, he saw that there were no cows. He said, Have you seen this child of the hen and his mischief? The people came and saw that there were no cows left. The master of the house said, Bring hither sticks, let us kill him. The child of the hen said, Oh swarm of bees together with the leopard come forth to your life! They came out, both the bees and the leopard, and fell upon the people. All the people ran away; there was none left except the child of the hen with the

layan kamso. He went out again crying. The people said, Cover him all over with grass, put fire under it, that he may be killed. He said, Oh wind, come forth to your life! the wind came out, and scattered all the grass. There was nothing left except the child of the hen with the layan kamsø, and he was crying. The people came together and said, Let large trees be brought hither, let us cover him with them, put fire under, and let us kill him. Large trees were brought; he was put under them, they brought fire. All the people were going about in search of fire. When they had found fire, they brought it, and put it under the trees, and the fire began the work of destruction. He said, Oh! lake and bees come forth to your life. The lake and the bees came out; the lake killed the fire; the bees came out and attacked the people; all the people ran away. There was no one left except the child of the hen with the layan kamso; he alone went away. The people were saying, Never before have we seen any one so mischievous as this child of the hen with the layan kamso. He brought bees, he brought hyænas, he brought lions, he brought leopards, he brought wind, he brought a lake. The elephant came out and destroyed the whole house.

Kunkurus, the child of crevice (mouse), if it were not for the spider (envy), when I have told many stories, I should get much money. This is it; it is finished. This is done; but another story is left.

50. *The Story of the Two Gamblers. Tasunia
Maganan Caia.*

Two persons were gambling together. The one said, If I win you must pay me a hundred coins; the other said, If I win you must pay me as much money as you have said. He said, Very good. They gambled; one gained. Again they returned to do the same; the other won. When they had done gambling, one man took up a sum of five thousand moneys; the other, too, took up a sum of five thousand moneys like the former. They then spoke together and said, When we have raised our families, your son shall come into my house and shall measure

the money, that is, if he be a male child he shall come ; he shall fill himself with money : if a female child, she shall not have the full amount. Both of them said, Very good. One of them had children, his whole family consisted of males ; the other, too, had children ; all of them were females. When the time had come, the former man sent his son. His son came and said to the man, I have come that you may pay me the debt due to my father. The old man said, Very good. They went together into the money-house ; they gave to the boy, or to the young man, a measure to measure it ; when he had measured it he loaded his camels with money,—he had twelve camels all laden with money. The lad took leave of the man, and said, I am going to our own country. He said to him, Very good. The lad went, and said to his father, You have sent me ; I went, and have come back. His father was a king ; the other man was a king, too ; both of them were kings.

The other man spake with his eldest daughter, who was with him in the house, and said, I have no boy, unless you present yourself as my son ; and he said to her, I wish to send you to another country, that you may go, and return with my money. She said, Very good. The man had thirty horses in his house. He said to her, Go, take any one of the horses you like, mount it. She said, Very good. She went to make herself ready. She came and went into the house for the horses ; she asked one of the horses, saying to him, Are you able to carry me. He said to her, I can carry you to the place, but I cannot bring you back. She passed on and went to another horse, and said, Can you carry me and bring me back again ? He said to her, I can take you thither, but I cannot bring you back again. She asked all the horses, and all said, We can carry you to the place, but we cannot bring you back again. At last she went and asked another horse, a very short one, and he said to her, I can carry you, and bring you back, too. She said, Very good. She tied the saddle upon the horse. She went and laid hold on fourteen camels ; and said to her father, I am going to the place to which you have sent me. He replied, Very good ; go, and come back safe. She mounted her horse ; she took the cat with her. The cat said to her, I, too, am going with you. She said, Very

good. She took the cat with her on the horse as they were going.

When they came near the town the cat said to her, When you come into the town you must imitate the voice of a man, and not speak in the voice of a woman. She said, Very good. They crossed a river and went into the king's house. She saluted the king and said to him, I have come to collect the debts of my father. The king said, Very good. He said, Take this young man to one of the houses, a very good one. The king's ministers conducted him to a very fine house. When they had placed her there they went away; but sent some old people to him, and said to them, Go and speak with him; if his voice is like that of a woman, come and tell me; if his voice is like that of a man, come and tell me. They said, Very good.

They went in the house of the stranger, and when they had arrived there they saluted him. After the salutation they entered into conversation with her. They could not find out as to whether it was a woman; on the contrary, they thought it was a man. When they had conversed with the person, and had finished, they went to the king's house. They said, As to this person's voice, the voice is that of a woman; others, As regards the voice of this person, it is the voice of a man. All of them had different opinions, and did not know whether it was a man or a woman. One day they said, Is this stranger not coming to go to wash? They said, We shall go and ask him. When they had come they saluted him, and he had received their salutation; they said to him, Come, let us go and wash. He said, Very good. They went into the brook; he took off his garments; they all went into the water to wash. When they had washed themselves they came out of the water; the people were saying, Oh! *he* is a man. He dressed himself and went back to his house. They went and told the king, saying, It is a man! The king said, Very good.

When the day began to dawn they called for him. He came. They gave him a sack and went with him to the money-house; he was taking money until he had made an end of it. They took him to another house; he took money until it was finished. He loaded his fourteen camels, every one of them, with money, silver money, and said to the king, I am going back to my father. The

king said, Very good. They accompanied him. When they had crossed the river, and the king was about to return to his own house, she said, O king, stop! She lifted up her voice and said, Listen! I am a woman, and not a man. The king said, Oh! He was vexed very much. He said, You told me it was a man; behold! it is a woman. She is going away with all my money; she has filled her bags well. The king returned to his house; she went with all her goods, and came to her father and said, Father, I went to the place to which you sent me, and have come back again. He said, Very good. They poured out all the money into a house. He said to her, You are a very good daughter! So they sat down with their money and did whatever they liked.

When they had sat down two months, the other king sent a messenger, and said to him, When you have come to the father of that girl, tell him, The king has sent me to say that he wishes to marry your daughter. He said, Very good. The messenger got ready, and came to the king's place and said to him, O king! may God give you a long life! The king, my master, has sent me, and said that he wishes to marry your daughter. He said to the messenger, Very good. The king asked his daughter, and said, Are you willing to be married to him? She replied, I am willing. The king said to the messenger, My daughter says she is willing, if the king wants to marry her, and if he likes her. The messenger returned to the king and told him. The king said, Very good. He asked, How much money am I to give him? The messenger replied, He did not tell me; you had better ask him yourself. The king said to him, Go again and ask him how much money I am to give him. He said, Very good. He came to the king's place and said to him, The king told me to ask how much money he should have to give you. He said, Six thousand pieces of pure money and thirty slaves. He replied, Very good. He returned to the king's place and said to him, The king yonder told me that you must give him six thousand pieces of pure money and thirty slaves. He said, Very good. He took thirty slaves and six thousand pieces of money, and said to the messenger, See them; here they are; take them to him. He said, Very good. He

took them and carried them to King Salimanu, for that was his name. King Salimanu said to him, Take his wife and carry her to him. They took her, put her upon a horse, and carried her to the king's place. The king said to his servants, Do not put her in my house ; put her in another house. They took her and put her into a room which was not nice. When they had placed her there, the king sent one of his slaves to be her husband ; she remained there with her goods.

She lived there four months ; the king never called for her, because he did not care for her. She sat down there not knowing what to do. She got up in the night, and went to the place where the king's wife was, and said to her, Please allow me to sleep with your husband ; will you ? She said, Yes. She asked the king's wife and said to her, Show me the place where you keep his kola nuts, and show me the place where you keep his honey and tobacco and sugar. She showed her all. She then spoke in the voice of the king's wife. The king's wife said, Go now into my chamber, and when you hear the cock crow, come and return to your own room ; and I will come back to my room. She said, Very good.

When the night had set in the king came to her ; he did not know that that slave went to the king's wife. In the night as the cock began to crow, she rose up quietly and went to her own room. In this way they managed their business for a whole month. The girl was with child by the king ; the king's wife, too, was with child by the slave. Both of them remained in their own houses. When the months were up, the girl gave birth to a male child, the other woman also gave birth to her son. After five years the two boys began walking about. On one occasion, when the people were assembled, the son of the girl was walking about, having a sword hanging at his side and a fine cap on his head ; the son of the king's wife came out too ; his face was like that of a slave child. When the people had seen them well, they were speaking together and saying, This one is the son of a slave, he is not the son of a king. After they had seen the girl's son, they were saying together, This one is the son of the king.

On a certain occasion the king's son and the slave's son were

playing together, and began to fight in the king's court-yard. As they were watching the girl's son, they said, This is the son of the king. They were saying, The other woman is his mother, because she lives in the king's house ; how does it happen that his face is like that of a slave? When the people were assembled again, the king came out, and they asked him, Is this your son? He said, Yes ; he has got a face like my own, but I do not know where his mother is. The king said, Ask him where his mother is. And he took them, and they called for his mother and took her to the king's place. The king said to her, Is this your son? She said, It is my son. He said to her, Come and sit down in my house, and be my wife. She said, Very good. She took up her goods and came with all of them, and went in the king's house and became his wife. This is it ; it is finished. Even a king is not more cunning than a woman.

51. *The Story of the Sister and her Brother who was very mischievous.*

There was once a sister and her brother. When their father knew that death was approaching he said to his daughter, Whatsoever your brother wants you must give him ; and their father died. When their mother was about to die she said, Whatsoever your brother wants you must give him ; she said, Very good. Their mother died. By and by her brother came crying. His sister said to him, What are you crying for? He said to her, I wish to let all our slaves free, so that they may go where they like. His sister said to him, You shall not do that ; if you make our slaves free, we shall be poor people. He replied to her, What was that which our parents told you? She said to him, Go and do what you like. He went and said to the slaves, Go away, I make all of you free. They all went.

By and by her brother was crying again ; his sister said, What is the matter with you and what makes you cry? He said, I wish to burn our cow-house and all the cows. His sister said, You shall not do it. He said, What was that which our parents told you? She said to him, Go, and do anything you like. He

went and set fire to the shed; the fire took hold and destroyed both the shed and the cows: he went and sat down.

By and by he cried again. His sister said, What do you want now? He said to her, I want to burn all our corn. She said to him, If you burn all our corn what shall we eat? He said to her, What was that which our parents told you? She said to him, Go, and do what you like. She secretly took some of the corn and hid it. He went and set fire to it, and burnt the corn. He came and sat down. His sister brought some corn and prepared a dish of it which they did eat.

On one occasion he took some ashes and tied it up in his sister's dress, she did not know what her brother had done to her. She rose early in the morning, as she was going the ashes dropped down after her until she came to the place where the corn was hid. She took some corn and came back, she cooked it and they did eat it together. His sister got up; her brother followed her in the road to the mouth of the hole; he went back home. By and by he cried again. His sister said to him, What do you want now? He said to her, I want the corn which you have hid, I want to burn it. His sister said to him, If you burn it what shall we eat? You will have us very poor. You have let all our slaves free, and they have gone away; you have burnt our cows, you left us poor. She said to him, You shall not do this. He said to her, What was that which our parents told you? She said to him, Go and do what you like; he took fire, went and burned the corn, came back, and sat down.

By and by he cried. His sister said to him, What do you want? He said to her, I wish to sell our house. She said to him, You shall not do it. You have burned our corn and left us poor; you want us to go and till the ground; you want to sell our house? You will leave us to go begging at the people's doors? He said to her, What was that which our parents told you? She said to him, Go, and do what you wish. He went, called the people together and they bought the house. She said to him, I cannot remain any longer in this town. His sister rose, laid hold of her brother; she left and went to some other town. She left her brother, she went to work in the fields of the people.

The boy collected the children together and said to them,

Come, let us play the game of the mortar. He went into the mortar. They took up the pestle; they were going to kill him with the pestle; he jumped up, came out, laid hold of the children, put them in the mortar and smashed their heads with the pestle. When he had smashed their heads, he pulled them out; he dragged them along and laid them at the doors of their houses or near to their rooms, he came and entered into the mortar. When they were about to beat him, he jumped up, came out, laid hold of one man, put him into the mortar, and smashed his head and killed him. He pulled him out, carried him away, and laid him down before the door of his house: he laid down all the children, he smashed all their heads, he killed them all, dragged them, and laid them all down before the doors of their houses. His sister, knowing that her brother's habits were not good, said to the people, I shall go into the country. The people replied, What will you do now? Will you go home? She went home; she saw that her brother had smashed the heads of the children; she said to him, What have you done? He said to her, I have not done anything. She laid hold of her brother, running away with him into the desert. There came a large bird who said to them, I want to take you up: she said to the bird, Please, do take us up. When it had taken them up, the bird went on with them. When the bird was tired, it put them down on a tree. When the people had come back into the town and had seen all the heads of their children smashed, and all dead, they mounted their horses, galloping in search of them until they were tired, but could not find them. The boy stooped down, he saw that the back of the bird was red; he took out his knife and said, I wish to pierce the back of this bird. His sister said to him, If you pierce him he will rise and leave us on the tree. Her brother replied, I shall pierce this bird. He pierced the bird; the bird got up and left them on the tree. The boy caused much water to come down; the water did almost swallow up the trees. The people brought their canoes and went in the waters. When they had entered the house of an old woman, she said to them, From whence have you come? They said to her, We have come from a certain town. She asked them, Do you not know any body in that

town? They said to her, We do not know any one. She made some food ready for them. When they had eaten she said to them, When night comes on, Dodo comes always. The boy collected stones, and put them in the fire. All the people were in great fear, and locked their doors and went to sleep.

Dodo cried in the town until he came to the place where the boy was, who was wishing to eat the boy. The boy took up stones which were made red hot by the fire and threw them on Dodo. Dodo swallowed the fire-stones. The stones, made red hot by the fire, burned Dodo's heart, and he died in the place. The boy pulled off Dodo's shoes from his feet, he put them aside and went to sleep. In the morning, when the people had risen, they saw that Dodo was dead. They were crying, Who is he that has killed Dodo? They said, We do not know. The king said, Whoever it was that killed Dodo I will give him my daughter and the half of my country. All the people put their shoes on his feet, but they did not suit Dodo's feet. One brought shoes to his feet, but they did not fit; so another came and did the same. The people talking together said, There are two strangers in the house of the old woman, let them be called to come hither. They were called and came. The boy who had killed Dodo put the shoes on Dodo's feet, and said, it was I; I have killed Dodo. The king said, I shall give you my daughter and half of my country. His sister lived in the king's house and did some work eating and drinking in the king's house. This is it; it is finished.

52. *The Story of the two Wives, the Rival and the Chief Wife, their two Daughters, and the man who repaired persons.*

There were once two wives, the rival and the chief wife, who had the same husband. They had two daughters; each wife had one daughter. The daughter of one of the women was very beautiful, the daughter of the other woman was not beautiful. She felt annoyed because the daughter of the other woman was beautiful, but hers was not beautiful. She said to the daughter of the former woman (that is, the rival woman said to the

daughter of the chief woman), Go upon the house and pluck some melons. Her mother was not at home, she had gone to another house. Her daughter went upon the house and pulled some melons. She went upon the house and fell down, much injured. The rival wife was very glad when she saw the daughter of the other woman much injured. Her mother coming home saw what had taken place; she asked her, saying, What is it that has injured you so much? She opened her mouth and said, Your rival said to me, Go upon the house and pluck some melons, and that she herself had said, Very good; that she went upon the house, pulled some melons, but fell down and severely injured herself. Her mother began to fight with her rival till she was tired.

She heard the news that there was a certain man, a blacksmith, who could repair injured persons. She said, I am going to him with my daughter, to ask him to repair her for me. She laid hold on her daughter and went in the town. She found the man, the repairer of people; she said to him, Master, look upon my girl, and repair her for me; she said again, How much money shall I have to pay you? He opened his mouth, conversed with her, saying, I do not want any money. See here my cows, I want you to feed them (i. e. to lead them out to feed). When you have gone to the durumi (i. e. a tree which bears that name), the ripe fruit you give them to eat. She said, Very good. Again he told her and said, Grass which is very good you get for them, that they may eat. She replied, Very good. He told her and said, Take them to the place where there is much water, cool water, that they may drink; the dirty water you must drink. She replied, Very good. He told her and said, Lead them to the cool shade that they may lie down and rest. She said, Very good. When the day began to dawn she untied the cows and went to feed them. The man said to her, If you shall have fed them well, your daughter will be repaired well; if you have not fed them well, your daughter will not be repaired well.

She untied the cows and led them out to feed. She took them to a place where there was fine grass, they did eat and were satisfied. She herself sat down in a place where there was

no good grass. She led them to the place of the durumi tree; she went up and plucked the fruit of the durumi, the ripe ones; the cows did eat and were satisfied. She took them to the place where there was cool water, they drank and were satisfied; they drank sweet waters. When the sun was getting hot she led them in the shade, they went in and laid themselves down; she went and lay down in the sun.

In the evening she brought them home. The bull was singing and saying, Oh master! we have fed well. In the grass which was not nice, she did sit down. The ripe durumi we, yes, we did eat; such as were not ripe she did eat. Water, very cool water, we have drunk; such as was dirty, she has drunk. We, we were sitting down in the cool shade, and did drink it. He was singing, and saying, Do repair her daughter very well!

Their master, on hearing his cows singing in this way, was much pleased; they had fed well, and were satisfied. Their bull was singing loud that they had come home. Their master said to the woman, You have fed them well. Early in the morning she led them out again, and treated them as she had done the day before. When they were coming home they were singing. Their bull said, Umbu, Umbu, homewards! The best of grass we have eaten; the fruit of the durumi, the ripest, we have eaten; cool water we have been drinking; sweet shade we have enjoyed. Oh master, repair her daughter well; repair her very nice, do repair her well. Their master, on hearing the song of his cows, which was sweet, quickly went to repair her daughter, and made her very well, finer than she was before. Mother and daughter went home together. The master of the cows said to her, see your daughter, she is beautiful. When her mother saw that her daughter was very good, and was walking properly, she rejoiced very much; she came with her to her husband's place. Her husband saw that his daughter was very nice and was walking properly, her father laughed for joy; she herself felt very sweet.

When the rival wife saw that the daughter of the other woman was repaired well, she called for her daughter, and threw her on the house; the girl, falling down, very much injured herself. She went with her daughter to the same man, and said, Master, see

my daughter, repair her for me ; how much money have I to pay you ? He said, I do not want any money ; he said, All I want is, that you should go and feed my cows for me ; she replied, Very good. He said to her, if you treat my cows well, your daughter shall be repaired well ; if you do not treat them well, your daughter will not be repaired well. He said to her, Lead them to a place where there is good grass, that they may eat ; lead them to the durumi tree, and give them of the fruit of the durumi, ripe fruit, that they eat and be satisfied. Lead them to the place where there is cool water, that they may drink and be satisfied ; and as for you, you must drink the dirty water ; lead them to a place where there is a cool shade, that they go in and remain there while you are sitting down in the sun. She replied, Very good. When the day began to dawn, she untied the cows and went with them to the feeding place, to grass which was not nice. They would not eat. She took them to the place of the durumi ; she went up on the tree ; the ripe fruit of the durumi she did eat herself, and gave them unripe fruit, not ripe ones ; she gave them leaves which were not nice. They would not eat them. She took them to the place where there was water ; she went, she drank the cool water, and led them to a place where the water was not good to drink ; they refused to drink it. She went and sat down in the cool shade, and the cows were standing in the sun.

In the evening she brought them home. Their bull was singing and saying, Umbu ! Umbu ! homewards ! To grass which was not good she took us, we would not eat. The fruit of the durumi which was ripe, she, she herself did eat ; green fruit she gave us, we refused to eat. She led us to the place of cool water ; the cool water she did drink, she gave us dirty water, and we would not drink. She went and sat down in the cool shade, and left us in the sun. When he had sung in this way, he said, Do not repair her daughter well. The Master, hearing his bull singing that which was not good, did not repair her daughter nicely. Her whole body was not repaired well. Her mother came into the house and saw that her daughter was not repaired well, she cried and said, If I had known this I would not have cast her on the house to injure her purposely. She came with

her daughter who was repaired a very little. Her husband looked at her ; it did not concern him much ; he did not quarrel with his wife. This is it, it is finished.

53. *Onion a Cure of a Snake Bite.*

Whenever you travel by night, put onions to your feet. Why ? That no serpent may sting you. When the serpent perceives the smell of onions she will run away. For I myself travelled much by night ; and have heard the same thing said. Because I myself have put onions to my feet travelling by night, and have heard serpents hissing in the grass because they smelled the onions. And whenever a serpent stings a man he must drink much onion broth ; that will make him perspire, and for this reason we drink it at night.

Why is medicine given to the sick ? Is it that they should not die ? When death is coming, though you should give them all the medicines in the world, it is of no use. If you are in pain, put a little nitre in water, drink it, you will feel better.

The girl has got no other complaint except teething ; the teeth are troubling her.

Why do the people in India kill the white people ? Do they expect to derive a blessing from it when they do so ? Mahomedan people will have no blessing for ever if they do such work. They do not know how to make this world good. If they do such things, do they think it right ? God will not love them.

Smoking tobacco is the cure of a cough. How is it that since I gave up smoking I do not feel well ? For this reason I want to smoke again to see whether I shall feel better. Never before has a cough seized me ; it is only since I gave up smoking.

54. *The Use of Dogs and Cows.*

Whenever night comes on I hear the dogs barking ; they prevent me from sleep. What is the use of dogs ? The use of dogs is very great. When there is a dog in the house no thief will enter it. If he tries to enter, the dog will bark, and he will wake you ; you take a stick, walk out in the night, and walk all about your house ; this is one advantage of a dog. The second use is

this: when you are in the forest he can lay hold on the creature for you and kill it. You light a fire, take off the skin from the body, take out the inside, cook and eat it; and then you return home, and are much pleased. But there is one thing which the dog will not do. If you should sit near the fire, and while nodding with sleep should happen to put your hand in the fire and feel pain, he will come and say, My master is in the habit of giving me something of all he has, but until now he has never given me anything like this. When your dog perceives that you are about to go a hunting, he rejoices more than you; he will play before you on the ground, and in this way show his joy.

What is the use of a bull? Nothing but to beget young cows. A cow is of much more use than a bull; she gives you milk and butter, provided you give her plenty of grass. When the cow has given you milk and butter, and is getting old, you kill and eat her; such is the use of a cow. But you cannot eat the whole of a cow. We cannot eat the horns. But white people make some use of them. If you sell them you get money; you spend the money and buy food; in this way you gain something: you eat, as it were, the horns. What do they do with the bones in your country? In our country bones are of no use except to people who keep camels; they make some kind of colour to mark camels, of bones. Of what use are the claws of cows? I do not know that they are of any use. Of what use is the skin? The use of the skin is very great. You can make shoes of it; you can sew something together with it; you can make bow-strings of it; you can use it as a bed to sleep on. Of what use is the tail of the cow? When the rainy season comes, and when there are many mosquitos, you drive them away with it. Another use is: you cover a mortar, and make a drum of the mortar.

55. *Conversation.*

I am alive! It is now six or seven years since I left my father. I have forgotten Hausa by this time. You have not forgotten it; it only wants to be stirred up. Do you wish to go in the field to-day? Yes. I wish to go; but I am afraid

of the wind and the cold. Do you wish to go out in the night? Yes, I wish to go out when there is moonlight. I think the moon will not come out to-night until it is time to go to bed. If you feel cold, come let us play, and we shall get warm without a fire.

Come, let us go to see our friends; let us have some conversation with them; let us have amusement, and then come home. I wish to accompany you, but I do not wish to go into the house. Why do you not wish to go into their house? Because they should not laugh at me. To-day I have arranged my books; if any persons come they will see them all right. Why do you not arrange your own? Because I feel tired. Do come, and I will help you. Do you want to drink water? I am not thirsty. This water is cold; it is as cold, as cold as hail. We have hail in our country; it falls down from the sky. My friend wishes to return to go to his own country; but I feel sorry. The horse wants grass to eat, but the grass is finished.

Farm work is troublesome, but when it is finished it is sweet to enjoy the fruits; so likewise book-work is troublesome, but when it is done, it is sweet to read it.

On one occasion the dog went and laid himself down in the cow's grass. The cow came wishing to eat the grass, but the dog prevented her. The cow said to the dog, You! you do not eat grass yourself; why do you hinder me from eating my grass? He said, Wo! wo! that is, Go, go. The cow said, Oh, you take it very coolly; a thing that does not belong to you; why do you hinder me? For this reason, whenever the dog sees the cow he drives her, but the cow tries to pierce him with her horns; when he troubles her with barking she feels afraid, and runs away. The cat frightened me in the night. Why? Because of her crying. But you are a man, why are you afraid of a cat? They want a blow on the head. Do you wish to give them a blow? I cannot strike them, because they are stronger than I.

56. *A Word about Dorugu's Friend.*

I wish to make something ready to-day for my friend, whose name is Dāmágasi. Where is he? He is in our own country. He is a boy, a very dear friend of mine. Is he a slave, or is he not a slave? He is a slave, but his master treats him like a free man. Is he a Hausa? Yes, he is a Hausa; Dāmágasi is a son of Hausa; I love him like the child of the same mother; he, too, he loves me very much. I, too, I hope I shall meet with him again, and find him alive. I am afraid, however, of one thing; that is, that his master might sell him, or that something else might happen him. If you look at him, you will find that his appearance is that of a free man; his face is beautiful to look at. He is indeed a true Hausa. Where was he born? I do not know at what place he was born. If you go to the Bornu country you meet with people of every country, and of many different languages. Many of them I know, but I do not wish to send anything to them. Why not? Because I think they may perhaps be dead; or they may have gone to some other country, and live there now. I do not mean to send anything even to my father, because I fear that when the messenger goes to the country he may not be able to ascertain the name of his dwelling-place.

CONTRIBUTIONS BY THE REV. C. J. JOHN, NATIVE
MISSIONARY AT LOKOJAH.57. *Description of the Founding of Lokojah.*

Lokojah, the town of the Christians and of its original inhabitants, was founded by Doctor Baikie. A certain white man, who was called Kurdūgi¹ in the Hausa language, but in the language of the Christians, Dokita Backie, was the founder of the town. For this reason Lokojah is sometimes called the town of Kurdūgi. When the vessel of the Christians was wrecked among the rocks near the town of Caba, some years ago, the people who were in it removed to Raba, and there they built huts, wishing to settle there; both white and black people were together in the ship at the time. Our great priest², the minister of the Christians, was with them at the time. They were living there one year, during which time the Bishop had built ten huts for himself and for his children, and wanted to build a place of worship and schools to teach the people and their children, of the Hausa and Nupe tribes, both Mahommedans and heathens, the Christian religion, which is the religion of Jesus Christ, or the way of righteousness both of this world and of the world to come. While he was attempting to do so, a certain Zula man, by the name of Abdul Kādéri, an ill-disposed person, came to the king of the Nupe country and said to him, If you allow white people to reside in your country they will by and by take the country out of your hands. The king of the Nupe country, on hearing these words, felt much annoyed. And so it was that he said, Let these people who are Christians, and who live at Raba, be told that they must leave this place and return to the land of the Aworo³, and there they may choose some village to live in. The white people, too, felt grieved at the king's decision, but it was not in their power to contradict him, because he was king in his own country, whilst they were strangers. They took up their goods. When they

¹ The Great man.

² The Bishop.

³ The name of the tribe living in the vicinity of Lokojah.

had taken leave of the king, they came back to the confluence of the Niger and the Lada (Berne). I think Dr. Baikie was the chief of the white people, and the great priest was the chief of the black people. The town is situated at the place where the two rivers meet, and is called Lokojah now ; but at the time when they came from Raba it was a forest, because Masaba, the king, had destroyed the town. Of old it was the town of Aworo, and Masaba destroyed it. Masaba himself was living on a hill called Pati. Pati is Nupe, a word meaning mountain.

Specimen of a Public Proclamation at Lokojah.

A proclamation was made yesterday, in the evening. It was this that was proclaimed. Pay attention (take notice), listen, and hear all ye people of Lokojah. The Governor sends greeting to great and small, to the citizens and to strangers ! After that he said, Be it known to you that a certain female slave of the house of Dako went into the woods yesterday, in the morning, and has not been seen since ; and whosoever shall bring her back shall receive some goro nuts. He shall not be regarded as a thief, but shall be looked upon as having found her. What the Governor said is now made known to you. It is finished.

58. *An account of the cutting down of two Kuka Trees at Lokojah.*

A certain white man, British Consul at Lokojah, wished to build a house upon one of the hills there, but there were two large Kuka trees at the very spot where he wished to build his house ; He wanted those trees cut down, but could not find any one who was willing to cut them down. He sent his servant to go and look for some persons who were willing to do the job. The servant went and asked several persons, but no one could be persuaded to go up on the hill, much less to touch those trees with an axe ; because it was said that if any person should go on that hill, or near to those trees, he would become mad

before he could return. Both Mahommedans and heathens refused to go.

A certain Yaruba man, on being asked to go, said, I have not yet eaten corn enough to go, cut down those trees, and to die. The Consul did not know what to do. He mounted his horse, went to the house of a Christian Priest, and told him what had happened, and what he wanted to be done. The Christian Priest told him and said, There is nothing very difficult in this matter. It is quite true that you could not find any one who would do this thing for you. The Priest said further to him, We Christians will cut them down for you. I wanted to tell you, but I forgot, that this white man dismissed his servant from his house, because he had said that he was a Christian, and yet felt afraid to go and cut down the Kuka trees, wishing to expose us to ridicule. So it came to pass that we Christians met together, and consulted what to do, and said among ourselves, Brethren, you see how this white man wants to show that our religion at Lokojah is no better than that of the Mahommedans and the heathen, who both refused to cut down the trees; if we do not cut down those trees, he will say that we are all alike superstitious, and will spread the report in the white man's country. Thereupon we all agreed and said, God helping us we will go and cut them down. The day we determined to do so was Saturday, the next day was Sunday, when all of us go to Church; but the day after Sunday we shall go on the hill and begin cutting down those trees. Early on Monday morning we all met, we were ten in number, and with our axes on our shoulders we marched up the hill, all the people were looking at us and saying, These persons have no business with that hill, and it will not be in their power to go near it and mount the hill. Merely because they are Christians do they say that they will go up and cut those Kuka trees down? There was a young man before this who went up to the hill in search of medicine, but on coming down he lost his senses, and was carried away to Eko. All these things we had heard before, but did not mind them, we went up upon the hill. A Priest, my fellow labourer, was the first who began to touch one of the trees with his axe, and then all of us began together to cut them down.

We were cutting away till we felt tired, then left, going home to dinner.

Early in the morning on the following day we returned to our work again, and we did not stop working until we had felled one of the trees. That tree was very large, we measured the bottom of it all round, and it measured four and twenty cubits. When the tree fell, all the people of the town heard its fall, they were raising a loud cry and saying, These people are men indeed; we too cried aloud for joy, and the white man joined in with us. We went home with much pleasure that day.

Early next morning again we arose to go and fell the tree that was left. But I forgot to tell you that some of the people, being afraid, did not go near to those Kuka trees, and did not know that there were two trees there, because they stood close to each other; when they saw the one that was left, they said, The Kuka tree which was cut down yesterday is risen again! And not until they saw that we had cut that one down likewise, did they believe, and then they said, O these people must not nor cannot be played with. So it was that when we had cut down both these Kuka trees which stood upon the hill at Lokojah, we thanked God; neither the Mahommedans nor the heathen had anything left to speak against us. When we had come home we assembled again, then left for the Consul's house to tell him the news. He, too, was very glad, and thanked us very much; he gave us one hundred thousand cowries as a present. It is finished.

59. *The news of the Prophet Jesus.*

The news of the prophet Jesus which I heard from the mouth of the people at Lokojah who were mussulmen or Mahommedans. They said they knew that the prophet Jesus was a greater prophet than all other prophets; that He it was who created birds, all of them; they said that at the time when He was on this earth He was always doing wonderful things; that He used to take up earth, mix it up, form it in the shape of birds, and blow life into them, and they did fly. They

said that Jesus Christ was possessed of great power, and that there was no one like Him in all the world. I asked them and said, Where is He now? They said, He is on high, He is round about all of us, He sees and hears everything which we do or say. They said, He will come again at the resurrection of the world, and will wage war with Duggal or Daggal. At that time the world will have peace, because He will slay the wicked people, but the good people will remain in the world. I asked them again and said, who is it that will judge the world in the last day? They said, Indeed it is Jesus Christ, He will slay Daggal and the wicked people, and the heathen, and He will then pass judgment. That is what I heard of them concerning Jesus Christ. Who is this Daggal? Daggal is a man who is doing all the wickedness in this world, who in the day of the appearance of Jesus Christ will make war with Him, but Jesus will slay him with all his followers.

See 'Church Missionary Intelligencer,' vol. viii. p. 596, Imum Muhady, and Daggal, the Mahommedan Antichrist.

60. *The prophet Jesus meeting with a Skull to which
He restored the power of speech.*

On a certain day Jesus the prophet mounted His horse and went out for exercise: He saw a stream, it was a running stream, He descended from His horse to perform an ablution in the stream. He saw a great human skull, and when He saw it He wondered at its size. When He had finished praying, He counted the beads twice. And when he had accomplished that, He requested the Lord, and said, God, give it power to speak; and when He had said thus, Gabriel came and told Him to ask the skull, wast thou a male or a female? a slave or a prince? a queen who was generous or one that was stingy? a poor man wast thou, or a wealthy man? And when he had said this the Lord made a fresh tongue, and put it into the mouth of the skull, and it said, I bear testimony that there is no God but God; I testify that there is no king but God, and thou art the wind or the spirit of God. Whatever word thou speakest to me I will surely hear immediately. Indeed, when I was in the world, I

was a king of a city of three hundred gates, having a thousand princes, male slaves, four thousand before and four thousand behind me—slaves who had on garments of white brocade, four thousand on the right hand, and black garments, four thousand on the left; and red garments four thousand, those were mounted on horseback; a thousand captains; there were also princes who had daughters given them in marriage, and the mother gave to the daughters a thousand slaves, those who were in the house a thousand also.

61. *The Story of a Kidnapping Expedition.*

When the sound of the drum called 'Kuria' is heard very early in the morning or at the first crowing of the cock, know that a kidnapping expedition is about to set out to some village. Since the previous evening, they, the kidnappers, had already ground their own corn meal and made preparations. The drumming of the Kuria is to summon them for the journey. When they have met together they make laws: he that has a cough must not go, and he that cannot run must not go neither. When the leader of the expedition comes, he is before them. Just before starting there is another law to be observed: they are not to look behind them, lest their 'laíyan zana,' if they had any, should be spoiled or made useless. When they are near to the town which they wish to break, all of them lie down in the grass near the road of the town. They are there all night; no one makes a stir or speaks a word, or even coughs, that the people of the town may not hear them. Even if they saw the market women passing by, if they were not many, they would not make a stir. At the first crowing of the cock, when sleep is sweet, the leader of the expedition gives the word, that they should all start up at the same time and proceed very cautiously till they reach the village or town which they want. When they arrive there 'Alla akbar,' God is most great, is heard all of a sudden. After this, fire is set to the houses; and whosoever comes from within a house becomes a slave. But if it is a male or a man of strength who would resist or aim an arrow at them, he must be smitten with the sword or killed. And all the

women and children in the town, who cannot resist or escape by running, go into slavery.

In this kind of warfare the soldiers sometimes have a fight amongst themselves till they smite each other with the sword. But if the 'bush is spoiled for them' (things are against them) the people of the town or village will hear news of them before their arrival. Some one will carry the news to them and tell the people of the town that the soldiers wish to break, 'Be on your guard; the soldiers are coming!' then the men in the town make preparations to await them. They remove their wives and children to another town or village at some distance, or conceal them in the forest. Afterwards they, the men who are in the town, stand ready with their bows and arrows to meet the soldiers, and have a hot fight with them. They sometimes prevail over them and repulse them; the soldiers are made to flee. At such a time when they get home, you do not hear the beating of the *kataŋga* or the firing of guns, as you do when they have a victory. When they are near home they wait for each other on the road, that they may not enter the town in the day, but only at night; they are ashamed. But when they have broken a town or captured many slaves, their drum and firing are heard from a distance; people begin to say the kidnappers are returning. Then you see the slaves whom they have caught, each one has his own before him with a load on his head. When they have got to the town they assemble again at the house of the leader to pay the capitation fee. He that has caught two slaves must give up one to the leader, and take one to himself: but if it was only one slave, he or she must be sold, and the price is divided into two parts, and the leader takes one part. On some occasions the children of chiefs are caught. When they capture these they always rejoice exceedingly, because they know that their relatives will come to ransom them; they charge them heavily. If they are brought back with slaves, and the price of a slave is ten bags (= £10) they will ask twenty or thirty bags, because they are the children of chiefs. But the common saying is 'Blood is thicker than water'; for this reason the people whose children have been caught strive hard to redeem their blood. To do this some will pawn themselves to receive

money that they may have the means of getting back their children. This is what has destroyed our country.

62. *The Fox the Priest of the Forest; the Lion the King of the Forest.*

The fox killed a deer and was going to eat it; the lion too came, and snatching it from him, ate it. Well, thereupon the fox was crying. The guinea hen came singing: Kukui! kukui! the fox said, O you! Do you not know that I shall seize your goods while you are singing without saluting me? Do you not know that it is I who made those fine dots upon your back? Even now I am going to rub out the dots on you back. The lion, when he had eaten his meat, called upon the fox and said to him, I wish you would make me also dots upon my body like those of the guinea hen, because I am the king of the desert; and are you the priest of desolation, the priest of the desert? The fox said to him, If you wish me to make you such dots, you must be bound, so that you cannot move. The lion said, Very good; let them come, let them use their strength, let them bind me; so when they had come they bound him. An iron was put in the fire, and when it was red hot, the fox said, In the name of the deer, of the guinea hen, the gada, the buffalo, the kénkina, I meet you, I lay hold on the gusa, the goose you have seized because of the greatness of your strength, the cow, bizina, the giraffe, I destroy (or eat); you preserved me, I kill you; the selbi too I want to eat, you seized; you gave it to your children; I watched the market, I took four fowls from the hand of a certain man, you seized them again; you said that was not my meat. I humbled myself to you, but until now you are after me. He said, I revenge upon you the evil which you have done to me. For this reason I said to the guinea hen, It is I who gave you those dots, but it was not I who gave them, it was God who did it, He made to him a thousand and seven dots: and the lion was dead. When the lion's children saw that he was dead they said, This conflict does not end with us; the fox too said, I and you cannot assemble under the same shade; if you make for the west, I will make for the east; if

you make for the east, I will be sure to make for the west. It is for this reason that the fox does not lie down anywhere except under the trunk of a tree, and he has not two shadows.

63. *The Reign of the Prophet Musa and Farao.
The Fox the Reverend Priest.*

The prophet waged war with the father of the fox's wife, the king of the country. The wife of the fox said to him, O priest, how is this paradoxical war to end? Well, you see, the war of the prophet is coming; can you not resort to some contrivance to disperse the army? He replied, I testify that I will make some medicine, and this war shall miscarry. She said, In the name of all that is good, do this thing. He said, If you wish it, give up crying; by the power of God, and a blessing upon my ministry, this country shall not be destroyed. There was there at that time, the priest, the son of Baura, he prayed with much fervour, and the army was lost in the desert; they did not know how to distinguish between the west and the east, until the war had lasted seven years, until the days of the prophet were finished in this world. When he was about to die he assembled the whole congregation together, and said to them, there is nothing that caused me to assemble you together: it is God who has caused us to fight; but behold, we have been absent from house and home for seven years; no one has played us such a trick except the son of Baura. I too, I will pray to God that He may take vengeance on him, and may turn him into some other creature; do you want such a prayer? They said, Amen. There were some boys there who left the place and were passing along through the grass. The son of Baura asked, Where are you going? I have noticed that there was a gathering at the prophet's place. The boys said, Undoubtedly; but we are but boys, still we heard that he had a gathering, and said, For seven years up to now we have been carrying on this war, but we have not destroyed this country; it is the priest, the son of Baura who has caused all this. I too, since God has caused it to be so, I will pray to Him, that he may be turned into some other creature, so that we may not meet with him again in this world not until we meet in the

Sheol. When he had heard this he said, O, what have I done? And when he had said it, he was turned into a fox. His wife said, O, what shall I see? And she, too, became a fox; they both went into the forest. It is finished.

Why have not they many cows at Lokojah? Because they do not live long at that place. There is plenty of grass there, and corn and cassada, but there are flies there that sting them, and the sting of those flies is poisonous.

64. *The Spider and the Cobweb; or, Nest.*

The spider and the cobweb were preparing themselves to go to a wedding feast in the sky. The spider said to the cobweb; Take me up on high, because I am not able to rise by myself like you. The cobweb said, Very good, I will take you up. When he (it) had taken the spider on its shoulders, they both went up; the cobweb carried the spider to the play-feast, and put him down there. The feasting party said to the spider, Welcome, welcome! O, spider, with whom have you come up? He said, I and the cobweb. They brought kola nuts of inquiry, and food; after that they brought gruel and honey. The players after that poured down cowries and went on feasting till night. The spider got up, walking about in all directions of the town. The people said to him, O, spider, with whom have you come? He said, Both I and the long-legged and long-stringed cobweb have come together. When the cobweb heard how the spider abused him, he felt vexed, and said, I too will pay him a trick, I will leave him up in the sky; I will see who will carry him down, and who will carry him up again. Thereupon the cobweb came home and rested himself. When the spider came and wished to go home he was saying, O, cobweb, come, let us go home together! O cobweb, come! let us go home together! There came a pigeon to the place and said to the spider, What is the matter with you? And what are you crying for? He replied, My travelling companion has run away, and has left me up here in the seventh heaven, and I cannot find any one who will take me down. The pigeon said to him, As for you, if

any one makes day for you do you make night for him? If it were not for fear of this, I would take you down. She said to him, What will you give me if I carry you to your house. He said, I shall give you a load of gold: she said, Very good, I shall carry you, if it please God. She took him on her shoulders and carried him to his house. The spider was seeking how he might kill the pigeon. He lighted a fire in his room, and said to the pigeon, Go into the room, and fetch a measure to weigh the gold with. She went in; he shut the door, the pigeon was burnt to death; he took it up and ate it; and said, This daughter of the dog! If I had not done so to her, she would not have brought me home. It is finished.

65. *The news about a certain man of a village near Kano. How to keep up appearance.*

There was a famine at Kano; the name of that famine was 'baṅgabaṅga,' and there was a certain man whose name was Abdu. He had three wives; he had also a mare and several children. He was perplexed about the famine. He laid hold on his mare and sold her for forty thousand cowries; he took up the money. At night time he went to the mistress of the house (i.e. his first wife) in order to consult her. He said to her, My dear wife, see, I have got forty thousand cowries; but you see also that there is a famine in the land, what contrivance shall we make to use the money so that it may carry us through this famine? The mistress of the house said, If the husband does not know what to advise, is the wife likely to know it? He said, for all that I shall consult with you, and with you alone. She replied, Very good. If God carries us (preserves us) through the night, and the day begins to dawn, you must go to the market and buy three sacks of corn at ten thousand cowries each; and come and give to each of your wives one sack; and to me also one sack; the remainder of ten thousand cowries you must keep in your own hands, buying and selling with them; we also, as regards our corn, every one of us, on the return of her day of residence with thee, will manage well. If she used to make gruel before, she will do it then; if she used to

cook corn, she will do it then, As for you, the ten thousand cowries, which you keep in your own hands, will be sufficient for you to manage with when the famine is over. He said to her, Very good ; I have heard it. Do not tell it to any one ; besides you and me, no one is to know it.

On the return of that day (that day week) he went to the house of another of his wives, and said, Well, see, such and such advice another of my wives gave me, but I am not disposed to be satisfied with the advice of any one except with thine. She asked, What is the advice ? He said, See, here ; I have sold my mare for forty thousand cowries ; but behold, there is a famine just now ; what measures am I to adopt, and what shall I do with the forty thousand cowries, that they may carry us through the famine ? She said, O dear me, you the master of the house, look (for advice) to your great wife ! He replied, I have confidence in you. She said, Very well. Early in the morning you take up that money and divide it into four parts ; you take ten thousand cowries, you give to each of your wives ten thousand cowries, to me too you give ten thousand cowries. She who is able to trade will be trading ; when her day returns, she will prepare food : she who is not able to trade, and her cowries are spent, let that be her look out. You still have your ten thousand cowries in your own hand, and can trade with them until God shall deliver us from this famine ; and when the famine is over you will have ten thousand to trade with. He said, Very well, I have heard it ; he added, Do not tell it to any one.

On the return of another evening he went to the house of the little one of his wives, and said to her, See, I am in need of advice ; I go to no one for it except to you. She said, There are your greater wives ! He said, I for my part have confidence in you alone ; because I see that you excel them in good sense. She said, Well, tell me, let me hear. He said, See, I have sold my mare for forty thousand cowries ; see also there is a famine in the land ; what is your advice ? She said, Am I to give *you* advice ? He said to her, I give you the preference. She said, Very well ; to-morrow you take the money, you go to the market, you buy garments ; you buy a

pair of trousers, you buy a black tobe; you buy a turban; you buy a cap, you buy shoes; you come and put them on, you sit down (take it easy). All our thoughts and plans will not feed us; it is the reign of God alone that will feed us. Good appearance is riches, or good fortune. He said, Very well; I have heard it. When daylight had come he called his eldest son, and put money on him to the amount of fifteen thousand cowries; he himself took ten thousand. They went to the fourth-day market (Wednesday). The fourth day was the day for the sale of beds. They went and sat down in the market. A broker, the seller of tobes, came; he bought the kind of tobes which is called *gīrike*, for twenty thousand cowries, less two, i.e. less two thousand; he bought a black tobe for eight thousand cowries; he bought a pair of trousers of the *dunhu* kind for eight thousand cowries; he bought a turban for two thousand cowries, of the kind called *dānkūra* (cub of a wolf); he bought a cap for one thousand cowries (a check, or striped one); he bought a pair of slippers of the kind called *sambatche*. With the remainder of his cowries, two thousand, he bought guinea corn for one thousand cowries, and with the remaining one thousand he bought a loaf of salt for eight hundred cowries, because he was a salt seller. With the remainder of his cowries he bought meat and came home, went and slept.

When it was morning (in the morning) he took his tobe and put it on; he took his black tobe and put it on; he put on his trousers; he put on his cap, he wound his turban around it; he came and sat down at the gate of his house early in the morning on the fifth day (Thursday). Every one who came and passed that way saw him. They were speaking together, and saying, Who is he? Is he not insane? Surely this fellow is insane. In a state of famine like this, he went and sold his mare and bought such rags, and came and put them on his neck; such things a mad man only would do. Let him alone; for he himself will take them off and sell them. He overheard them, but said nothing to any one. About eight o'clock he called his eldest son and said, Take the load of salt, and let us go to the market; he took it up, and they went to the market place; it was the market of the town called *Goda*.

When they had gone, and had 'eaten' the market, or carried on trade, and he had made several purchases with his salt, it was afternoon, or evening, and he said his evening prayers, took his garments, put them on, and came to a stall and sat down to rest.

There was a man there, a Bamakudze (native of Makuzo), whose name was Anta (least, last, youngest, son or daughter), a man of great riches. He called for a public crier, and gave him a hundred cowries, and said to him, Go to the market and make a proclamation, and say, To-morrow being Friday (Mahomedan day of rest), both the merchant and the priest who are within these suburbs, and the poor within these suburbs, the king and the chiefs excepted, all the rest of the community, Anta summons for to-morrow. Anta returned to his house. When the day of God most high came, both merchants and priests and the poor, every one went to Anta's gate very early. A bundle of corn was then selling for three thousand cowries. Anta came and bought three hundred bundles of corn. He said, Roll out another load again, and they rolled it out and bound three hundred bundles of corn. He said, Roll again another load; they rolled it, and bound three hundred bundles of corn. He said, How many bundles have you got? They said, Nine hundred. He said, Roll out one load more. They said, It is rolled out. He said, Bind up two hundred bundles. They said, They have bound them. He said, How many bundles are there altogether? They said, One thousand and one hundred. He said, Very good indeed. He said, Where are the people that I have called? Come, you see the corn which is sold in the market at the rate of three thousand cowries, I give it to you for one thousand; take it, perhaps at harvest time ye may be able to pay me for it. Great men stood up, and were contending with each other, as if they would have a scramble. Then he, Anta, said, Let every man return to his place and sit down; do not quarrel. He got up himself, and went in the theatre. He was moving about till he came in contact with the man Abdu who had sold his mare; he saw him; he had tobes on, and made a respectable appearance. He put forth his hand and laid hold on him, and brought him to the corn place, and where the corn was sold; and said, You see corn, a thousand bundles, and I credit you with it; you see also

one hundred bundles, I give them to you for nothing (as a present—reward) for my protection here. He carried on a trade to the amount of one million of cowries, and yet the corn was as if it had never been touched. He (Abdu) said to him (Anta), Here are your one million of cowries. He, Anta, said, I knew for a certainty that if you had taken it (the corn) to the market I would have sold it; I said, I credit you with it up to harvest time; both the remainder of the corn which you have not sold as yet, and what cowries you have made by trading, collect all together, and go your way home. Abdu went home like a king. When he left his house he walked on the ground (on foot), but when he returned he returned mounted up (on horse back); he was escorted by a multitude until he arrived at his own house. He went to the door of that wife of his which had given him that advice; her name was Kande. He said, Kande! come out and see what God has done! She came out and said, What has happened? This he said to her, Hear, hear! thus and thus, he said to her. She said, Well done! very good. Did not I tell you good appearance brings good fortune. There and then he had servants, whom he sent to Adamawa; he sent some to Gwanza (at the gold coast, the market place for the kola nut); he sent some to Kukawa, or Kanum. When the harvest season came he became a very rich merchant. To this day in his village none is as rich as he. On this account it is said, Whatever a man does, let him show a good respectable appearance, for that will improve his fortune.

66. *An Elegy on Poverty.*

Poverty is a being, of course a black one, hairy and full of teeth all over, with protruded hump on the back, and a broad chest. Poverty may be styled, 'There is nothing to eat.' If ever it conceives it is sure to bring forth trouble. Poverty's body is very large, but its neck is very narrow: it is greasy, and there is no one that likes it. Poverty is as greasy as the cooking pot of the Nuffis; its skin is like that of the crocodile; of course I myself do not like it. Pound the beetle guano and the stinking rat together, put them in the shadda, and its stench will

not equal that of poverty. Poverty will cause you to seek the favour of persons, you go after them although your soul does not like them. You go after them though you dislike them, you go after them though their very heart does not like you. Poverty affords you a pretext to act hypocritically your manners, and saddles you with what does not become you. Poverty exalts your companion above you, it promises you respite from trouble, but it never comes; poverty causes you to leave your house; what is there that can cause a man to leave home? The only reason is, because there is nothing there.

67. *The news of the Tailor of Madaki Answa, the mother of Alwo, the King of Kanu.*

He used to cut her a garment with seam and seams, with gusset and gussets, with pocket and pockets, with sleeve and sleeves, with patch and patches, with lining and linings. When she had sent him to another town, it was shown to her, saying, Behold here is Omoru, he is a tailor. This tailor came and did his own cutting; he cut simply, he made a garment of honesty, there was no pilfering practised in it. He called her and said, The garment is finished. She said, You have not put gusset and gussets; you have not put knitting and knittings; you have not put pocket and pockets; you have not put seam and seams. She said, Pshaw! you cannot sew. My former tailor used to put both seam and seams, both gusset and gussets, both knitting and knittings, both sleeve and sleeves, both lining and linings. The conversation ends here. The design of the conversation is, the first tailor was a rogue, he used to cut for a robe what would make two. Rulers patronize rogues. We see in it grammatical exercise on the singular and plural numbers. Similar attempts we have met with.

68. *The Story of the Saint, Priest Sheku.*

The pupils in his school were three in number. One of them was their chief. Whenever they came to the priest he gave them lessons. Whenever he rose from his seat as their teacher, he used to say, There is nothing near to God, and there is nothing

far from God. But the chief of the disciples was a complete infidel. The day of worship, or the feast day arrived. Two of the disciples said, Let us go to the house of the chief; let him walk in front of us to the house of the great priest, and let us all go to the place of the feast. They came to the house of their chief; he welcomed them; he spread mats for them; and they greeted him.

He asked them, What news do you bring? They replied, We have come, and we wish to go to the house of the great priest, both we and you together; let us go together before the great priest, that we may go to the place of worship. He said, Very good, sit down, let some food be prepared that we may eat. They were sitting down, and his wife prepared food. He said to his wife, fetch some water also, and carry it behind the house for me, that I may wash myself, and come back at the time when the food has been taken up, and has been exposed to the air to get cool, so that we may eat pleasantly. She fetched water, and carried it behind the house: she came and said to him, I have carried water for you. He replied, Very kind. Allow me to go and wash myself: she said, Very good; allow me also to go into the house, to take up the meal.

He went to wash himself, he took off his robe and laid it aside, he untied his apron and laid it aside, he took off his cap and laid it aside; he stooped down to wash himself. As he was putting his hand in the water, the water became a sea, like the Mediterranean sea. He stooped down at the shore of the water. Angels spoke to him, saying: You on the shore of the water, if you are a woman, turn into a man, and if you are a man turn into a woman. By the power of God he was changed into a very beautiful woman; he (she) rose up, stood still, and carried her cause before God. She looked towards the east from the shore, and saw a town there; she walked to the gate of the town; she met the king of the gate and said, Are you the king of the gate? He said, Yes: she said, Where is the house of the Governor of this town? The king of the gate said to her, Is a person that has not yet come into the town to ask for the Governor's house? She went into the town. Whithersoever she went she met with young men who were sure to follow her;

they said, This woman is one of the daughters of the Arabs; let us see where she is going to. The young men who were following her were forty in number. She went into the house of the Governor; the Governor received her kindly, i. e. with kind salutations. He said, Very good, Behold now, let us go to the place of worship. When they had come back from the mosque, he called for her, and asked her, saying, Oh you! from whence do you come? she replied, I am your daughter, the priestess, but I am by the power of God. He said, Very good; go back to your house and sit down there. When the service was over, the disciples came out, and wished to ask her in marriage? they were more than forty who sued for her. She said to the Governor, Let them all sit down as yet, for about three months: She said also to the Governor, After that let all those who are suing for my hand be called together. The Governor called for them, and said, Let her be called too; he said to her, Behold, here are they who are seeking you, to marry you, which of them do you love? She said, Oh Governor, the one whom you choose shall be my husband. The Governor said, I give you this one. When the marriage ceremony was over she went with her husband to his house. After she had gone to his house God gave her good hope. She stayed there nine months, and then gave birth to a male child; she nursed the child for two years, and then she weaned it; she gave birth to a female child, and weaned it; she gave birth again to a male child; she nursed it for two years, and weaned it; she gave birth again to a female child, and weaned it. She had four children, two males and two females. She therefore was there in that country for twelve years. At the bank of that sea the water was red and so were the people of the town.

The day on which she weaned the last female child was Sunday. She came to the mouth of the sea to wash the clothing. She was washing herself, took up water and was much pleased. In the evening as she was entering the room of her husband, she became changed as it were into a new wife; she was stooping down in the water of the sea, she heard angels' voices speaking to her, and saying, Oh you on the brink of the water, if you are a woman be turned into a man, if you are a man be turned into

a woman. So it was that by the power of God she was forthwith turned into a man, and was seen stooping down at the back of his house in the same water which he had left of old; there it was, behold, his own robe, there it lay; behold his apron, there it lay; behold his own cap, there it lay; he washed himself and got up; he took his own robe and put it on; he took his apron and put it on; he put on his cap, and went into the house; he met his disciples sitting down as he had left them. They said to him, Have you washed yourself already? He replied, I have done so. As he was going to sit down he said: 'There is nothing near with God, and there is nothing far from God.' His wife was in the room, she came to take up the meal; she had not yet returned, while God had accomplished all this. She said, When I went in to take up the dish, I made as much haste as I could, to prepare victuals for you, and to have them cooled; but have you indeed already come back from your washing? She said, Allow me to bring the meal. She brought the dish, they ate it; they got up to go to the house of their priest. The priest said to them, have you come already? He, the great priest Sheku, said, Sit down and eat your food. They were sitting down to eat. He came out; he walked in front; they went to the place of worship. When they had said their prayers, they returned home. He came and was about to sit down. He, the priest, said, There is nothing near to God, and there is nothing far from God. He who was an unbeliever, for his sake God showed this parable, that he might believe, and from that day he believed. Indeed, death came to the old man. The day when the old man died, he, this great disciple, saw that great priest; for God had showed him this parable, that he might believe in the parable of God. Whatever it is said God did, He did; do not say therefore that God has not done it.

But for God's sake, let it not be told to the ignorant (or the infidel) who does not know God; because he will be sure to say that you are telling an untruth, and both you and he will bring upon yourselves the displeasure of God. You to whom we have revealed this secret, we know to be a priest, and that you know God; for this reason we have revealed it to you. Tamat. (תָּמַת).

69. *Dogo's Account of his Life, as given by himself.*
Communicated by the Rev. C. Paul, of Kippo Hill,
River Niger.

I was born in the town of Damagaram. The name of my father was Mahama, that of my mother was Madena. When I was a boy I worked in the farm, together with my father ; I had one brother who was lost in the war with the Sheik of Kukawa. When I was grown up I went to trade, together with a certain broker, whose name was Mazakkara, of the town of Gumel. We took up kañwa, putting it on cows. Gumel is at a distance of a journey of fifteen days from our town. We went to and fro in this way for two years. So it was that kidnappers destroyed the road, and killed some of our people ; we were altogether a party of fifty-seven persons ; they caught twenty-seven persons of our party ; I was one among them ; four persons were killed by them. Thirty-one cast away their loads and fled. They were Burbebe people who spoiled the road. This Burbebe was a native of a town between Gumel and Kano, in the forest ; when they had brought us to the town of Kano I was sold there ; it was a native of Yaruba, who had gone to Kano, who bought me. He took me to Illosi, from Illosi to Badagri, near to the mouth of the sea. The person's name who bought me at Badagri was Akamgba of Domingo ; he was a native of Zarifura. I was for six years in his house ; I was employed in the palm oil trade ; I was mending casks to carry palm oil to the mouth of the water. I and two of my friends, whose names were Zoki and Talifu, conspired together to run away. We came to Lagos, the place of Governor Glover ; we formed a party of forty-four persons.

We told Governor Glover that we wished to return to our own homes ; he said, Very good ; he was a good man. So it was that he wrote a letter to King Masaba, the King of Nupe, to give us a road to go home. When King Masaba saw the letter, he said, Very good. On the Sunday he gathered all the people in the church at Bidda ; he called for us and said, Any one that wishes to stay here, let him stay ; any one that wishes to go, let him go ; see here provisions, and let no one touch them in the

road ; they are free people. Governor Glover was my friend. But I myself did not want to go to our country ; I remained at Lokojah with the Christian people ; and of some who went, I heard the news that they arrived safe in their own home.

70. *A short Account of the Life of a Wanderer.*

My name is Omoru. I was born in the town of Wurnu ; my father's name was Albadu, and the name of my mother was Mamuna. My work when I was a boy was that of a potter, making pots with which women take up water. The work of making pots was of no advantage to me ; for this reason I left it and went to the Nuffe ; I was a soldier for twenty years, and was fighting. I went to fight in Nuffe. In the army of Naŋgamaie ; in Yawa Zozo's army in Bayaso, in Kaffi ; in the army of Madawaki ; again I went in the army of Ndako, the commander of the King of Nuffe. In the encampment at Bayaso I got five slaves ; I sold them ; the money I got I wasted foolishly ; I did not marry ; I did nothing ; lo, I was destitute. I made up my mind not to give up fighting until I had got fifteen slaves ; and then I would go home, labour in the field, take a wife, and become a rich man. That, by the will of God, and by doing his work, I may become possessed of fifteen slaves, is all I pray for as regards this world.

71. *Omar's Visit to the Mission Station at Lokojah.*

'Priest ! Good morning !' 'Oh ! good morning to you, my friend. Who are you ?' 'I am a stranger ; I have heard the news of you in the camp, and that is the reason why I have come to salute you.' 'Well, well, are you well ?' 'Pretty well, O priest, I thank God.' 'My friend, I wish you to tell me the history of your life' 'Very well. My name is Omar ; I was born at Kano ; my father's name was Osman, and my mother's name was Adama. When I was a boy I was sent to school ; the name of the priest who taught me to read was Amadu. I was learning for two years, and then I refused to learn any more ; I took to trading ; I went to Adamawa to buy elephant's teeth (ivory). I

brought them to Egañ, a town belonging to the King of Nuffe. I went to Adamawa a second time, and returned again to Nuffe, and reached Kaffi. There I heard the news that Ndako was fighting with Koto and Bassa, and Offo and Gwari, and Agatu. I gave up trading, because it was not as profitable as fighting. For seven months I continued fighting, but did not take any slaves as yet. That war I was determined not to give up until I should have obtained twenty five slaves, and then I would go home, and go and work in the field. My father and my mother do not know the place where I am ; I have left them five years ago.'

'Is that all you have to say ?' 'It is all ; my words are finished.' 'Are you not going to give me some news about the trade at Kano?' 'I shall give you some, O priest. White men from Tripoli come in great numbers, as many as five hundred at a time ; all men, no women. Their goods they bring on camels ; they have about a thousand camels. They bring akoko, mantles, jelba, caps, turbans, darijan baki, bakki, da deasu, and swords, and arms and leyar. The times when they come are about two or three months ; they are trading in elephant's teeth and antimony and slaves. But if a slave woman gives birth to a child in the road, she is taken with the child and set at liberty ; she may go wherever she likes. The journey from Tripoli to Kano is five months. When we hear that the merchants are coming we beat drums and fire guns, and feel very much pleased, for then the poor get something to eat.'

'My friend, I have heard all these things, but I want to ask you one question : Do not you think in your country that we Christians have no religion?' 'It is true, O priest ! we have heard it said. When I came here I saw your place of worship ; it is beautiful ; everything is made nice. I and my friend were looking at it with astonishment.' 'But did you hear my preaching last Sunday, on our day of worship?' 'I heard all, as you spoke in Hausa.' 'You see I preached Jesus Christ, whom ye call the "prophet Jesus" in the Koran ; you ridicule us when we speak the Word of God in truth. This is the truth of God ; God himself has spoken it, when He sent His messenger, the Angel Gabriel, who brought us the good news of the Saviour's birth in this world : "He that believeth in Him shall not perish, but shall

have everlasting life." That is what we Christians believe. God loves the whole world; Christians believe it, because the blood of Jesus Christ was shed on the cross for our redemption, and cleanses us from all our sins.'

'Priest, the truth is on your side.' 'So it is, my friend; we too, on our part, wish that you may receive the truth and know the way of righteousness.' 'I hear you, priest. I want to go home; I have heard the call for prayer. Well, well; good-bye; by and by again may we meet, O priest.' 'Well, good-bye, my friend. But do stop a little while for a kola nut.' 'God bless you, priest, God bless you.'

72. *A short Account of the Invasion of Hausa by the Phulas. By Hashimu, a Hausa 'Fulani.'*

I am Hashima; the name of my father was Abdu, and the name of my mother was Adama. They both were Phulas. I was born and am a native of the town Gorzo, west of the town Kano. Our forefathers emigrated from the district Kunari, and Futa-jalon and Malle. From the time they rose coming to this place, it is now nine hundred and sixty years (?). They were all feeders of cows, and formed a congregation without any town. What caused them to fight until they became the possessors of the country was this: Bornu, the King of Gober, destroyed (took) many of their cows. The Phulas said nothing. He returned again to seize their cows. The Phulas said, Is it right in us to take vengeance? But the King of Gober took some of their cows and returned them to them, saying, Let there be peace between us; you leave this place, and return to some place near me. They replied that they would not go, and refused. In the morning he commenced fighting with them with one thousand horse soldiers to seize the Phulas; but they drove him back with great force. From that time he did not make open war with them again; but he brought poison, put it in the water, and all who did drink of it died. After this the Phulas made war with him, and when they had conquered his people they caught many of them and made them slaves; in this way it was that the

Phulas got possession of Gober. In the same way it was that they sent their people to all parts of Hausa, and fought with the pagans; they sent them to the town of Kano, Katshina, Daura Zozo, Thance, and Bornu; the Phulas marched out and fought with all of them; drove them away, and settled in their places and in the towns they had taken. It is now seventy-three years (?) since they began to reign.

73. Lokojah, river Niger, in the 1293th year of the Hegira, and in the 1876th year of the Christian era. The word of Omoru the warrior, kindly sent to the author by Obadiah J. Thomas, native schoolmaster at Lokojah.

The Mahommedan priest^t, who comes from Hausa in the East sends greetings to all the Christian priests and their people, the people of God, to all the people who are sending the good news to all parts of the world. May God give them health; may He give them strength so that they may be able to carry on the good work which they have in hand!

This is the word of Omoru, the warrior.

Omoru is the son of Mahama Bantshe; he was born at Kano, in the east of the Hausa country. At the time when he was a young man he bought a horse, and brought it to the Nupe country and sold it there. So he did until he came and settled with them (the Nupe people). There he became the servant of Zumazaki, the son of Dendo, the priest; for he it was that reigned, and was a warrior of Massaba. At first he refused to reign. Suma said to him, Why? He said, Because of the dispute of Massaba, for he is going to make war with you some day. Thus the king said to him, saying, There is nothing in it. He made him his commander-in-chief at Rabba; it was there that he acquired much property for himself, many horses and also many soldiers. At first (or in the beginning) he was a good servant, but afterwards he took to bad habits. In the beginning his master sent him to fight; he obtained many victories, and devastated many countries. But after this he sent for him again to go and fight; he gained a victory as before, but refused to

come home. His master sent for him again ; he refused to come, speaking deceitfully ; his master, therefore, was very angry, and carried the war into his own parts. But he was stronger than his master, and obtained a victory over him ; ruined him, and drove him as far as Illosin ; he himself reigned in the Nupe country. At that time Omoru, the son of Massaba, came from Hausa, and waged war with him ; to him, therefore, God gave power, and he gained a victory ; he overcame him and slew him, and took the country of his father. After all this he sent for him to Illosi, to return home and take possession of his kingdom. From that time the Nupe people had peace.

74. *Description of Kanu or Kano by Omoru.*

Kano is the name of a large town in the Hausa country. The priest Sulamanu, a Fulah by birth, and of the Fulah kingdom, he it was who commenced to reign there. From the time it was taken until now we count sixty-eight years. After he had taken the town he gathered many people together at the place, and begun to reign ; he reigned nine years, and then he died. After his death Lemamu Dabo reigned twenty-seven years, and died. After his death his son Sumanu came to power, and reigned nine years and seven months, and then he died. After his death Abdulahi was reigning.

From its very beginning up till now Kano has been a large city. There are no pagans seen in it, but only mussulmen ; but in the country, in small towns and not far from it, many pagans are met with.

Abdu is the name of the present ruler ; he has four wives and many concubines ; he has thirty-one sons and daughters, and very many soldiers ; of horse soldiers he has ten thousand, and is therefore a very great king, and he is possessed of much property. He has a war in hand now. From the time he began to reign until now it is twenty-four years.

There is much trade carried on in Kanu. There are the houses of merchants coming from the East about five hundred in number. They bring silver coins, Spanish dollars, and every kind of merchandise from the white man's country for sale ;

when they return they buy slaves, corn, lemons and clothing. The people who live in Kanu amount to one hundred and twenty thousand except one. There are many schools in the town and many places of worship, and there are two thousand seven hundred and seventeen priests there.

75. *Another description of Kanu by Dorugu.*

Kanu is a large town in the Hausa country. The town of Kanu is the town of children, but some people call it the town of women, because their women are beautiful. I think there are fourteen gates to the town. The buildings are high and are made of clay. They have there the Egyptian Pawpau, as well as the wild one. And there is another kind of tree by the name of Lemon; its fruit is sour. All Hausa people like to have lemon in their pockets; some of them are as large as a wild pawpau, but some are small. Outside the town of Kanu they have many farms; and there is much brushwood; there are many rivers outside the town. They have one large rock there, the name of which is Dada; long before you see the town you see the top of it. The markets of the town are very large. They have pouches, Kanu slippers, boxes of kōli, and kōli, pepper, salt, meat, garments, silk, mirrors and looking-glasses; swords, sweetmeats; cows, camels, and many other things besides these.

The blind and the seeing are all mixed up together and crowd the markets. When you come to the dye-pits in Kanu you meet with many persons there; some are dyeing silk and some yarn; some are dyeing cloths, and others are sewing it; some are beating turkudi, singing all the time they are working. If you enter the town of Kanu, take care of your little things, because they stole our cups when we were there; they put them under their large cloaks, and walk away with them.

76. *The Story of the finding of Dān Daúra, i.e. Dorugu.*

When Bukar (Abega) had heard news about Dān Daúra he despatched a messenger in search of him. This messenger went, made inquiries after him until he found him. This is the account

which he gave of his seeking and finding him. My name is Abdu, I am a native of Kabi ; I am also called Zerima. Bukar sent me to seek for Dān Daúra, so I went in search of Dān Daúra. When we started from Lokojah, we slept at Bohu, the town of Ibrahim ; from thence we did not sleep except at the Mozu beach. When we had left that place we slept at Gaba, and having left that place, we did not sleep until we arrived at Amāra. And when we had started from Amāra, we halted nowhere till we got to the town of the king of Basa, and from thence only at Loko. We slept (stayed) two days at Loko. When I had started I stopped nowhere except at Jān-gāru (the red wall). From Jān-gāru I came to Nasarāwa ; from Nasarāwa I went to Kafi. I stayed twelve days at Kafi. From Kafi I went to Bulungura ; from Bulungura I passed through Gitata, Fanda, Kukui, Aribi, Gurara, Katshia, Aduma, Falali, Kinku, Rimi, Zozo. I halted two days at Zozo. After leaving Zozo I slept at Kudau ; after starting from Kudau I slept at Tudun Kāya ; from thence I went to Sabon-garī, Gorzo, Dambakoshi, Gayam, Kogi Tōfa, Gogori Tōfa, Kāsuān-tudu birnin Kano. I was twenty-two days at Kano. When I had started from Kano I slept at Kekua, and from Kekua I went to Kogi, Kaiwa, Dutshin Gadawar, Fake, Gamza, Bidr, Sābon-garī, Bore, Isawa, Zongo, Kaiwa, Kogi, Missau, Fika magaba, Baban Dutshi, Babur, Guda, Birni, Garua kukuwa, Wanka, Isheliel, Igabi, Kuria, Dorowa, Garmao. Here I found Dorugu, Dān Daúra. When I had found him I said to him, Dear me ! Dān Daúra, shall a man leave his house and fail to look back ? Your friends are restless and perplexed about you. News reached them that you were dead ; they mourned for you, and said if only they could get any one whom they could send to get information as to whether you were still alive or whether your death was a fact, they would even bargain with him (hire him). It is now two years since, but they would get no one. I was staying with your brother, and he failed me in nothing. When I heard how great his anxiety was about going to seek after you, I said to him, Sir, ambition is a hazardous thing ; if it were not for that whether Dān Daúra is still alive, I would get you the news of it, if, however, he is dead, I will bring you the truth of it. This was the reason

of my starting to seek for you. Although I went to your town (Lokojah) you know that I did not know you, and you also did not know me. But I made an agreement with your brother who was mourning for you, and the responsibility I took upon myself; and since it was not a deceitful one, God has shown me the means of meeting with you. I therefore thank God. Well then, hear the cry of your friends. He said, I hear: we went to sleep. Next morning I said to him, here are your letters from Bukar, and the priest of the Christians. He opened them and saw their contents and said, I used to hear that I was wanted, it is only to-day that I see the truth of it; as to what remains we shall go by the power of God. I said, Very good; get ready and let us go. We stayed for nine days. I said, Are your preparations for starting not complete yet? Let us start. He said to me, Yerima! I said, Yes. He said, Do you see us Anasara, we are good and we are not good. You know when I had charge of their goods I was abused by night and I was abused by day; dark things were said to me; I bore it with patience, because I was theirs already (in their service). For this cause God made me leave them, and not to have any chance of returning. I know it is for this that I am wanted. By the power of God I shall return home, even if they should put me in their employment again. If I but dwell among my brethren it will be much better for me. Those were his remarks. I said, Well, I shall leave to-morrow. He said, Very good, let it be so, or just as you please. I do my things rather quietly (gradually) and not in a hurry. I said, Well then, if you are not going, tell me, that I may leave, I have been sent to you; when I was sent, three months only were allowed me; but see to-day it is five months, and I have not returned home as yet. I said, As for me, if you are not going I am going home. He said to me, If I did not respect your age, seeing you have undergone such troubles on my account, there is no villain who would get me out of this place. I said, Indeed, is it so? I said, Very good, you are quite right (it is no fault of yours); still I have earned my thanks or reward from you all; from yourself, from Bukar and from the Christian priest, I thank God. I said, I have heard that you were likely to act in this manner, and would annoy me, and would not leave

before the rainy season. He said, Do not hurry me. When the moon is visible we shall leave. I said, I have already got ready, I shall not wait for the appearance of the moon. Since I have seen you, if you are going home, let us go; but if you are not going, give me a sign or proof to take to your friends who have sent me. Then the inhabitants of the town said, Dān Daúra, a gentleman like this having come from town to town for you, and having found you, it is not becoming in you to refuse going with him. Then he consented and said, Very well; to-morrow we shall leave. When the next morning had come we started, and travelled for nine days, and arrived at Magaba. We stayed there seven days; and then I said to him, Let us leave. He said, I am collecting a debt of twenty thousand cowries, and I shall not leave until it is paid to me. I said, Really, Dān Daúra, let them be not only twenty thousand but even an hundred thousand cowries you should not allow it to detain you; get ready, let us rise and go; if they pay you let us go, if they do not pay you, let us go. If we should reach home this very day and you should be in want of goods, your brother would give them to you. He objected; we remained yet four days; and then I said, Dān Daúra, To-morrow let us leave. He said to me, You are harassing me; I do not like this sort of dealing with me, indeed I do not like it; I do not like hurrying. I do my business slowly and gently. I said, Well; but if you are not going, tell me, to-morrow I shall leave. He said, Will you actually go? I said, I shall leave. He said, Very good, let it be so. Accordingly I left at day-break. Such was my separation from him. His wife cried very much for three days, while I was with them. I told her to be patient; if God should grant it to be her lot to return home, she would be sure to return. She said, If you go, tell the Christian priest (the Rev. J. C. John) and Māmi (Mrs. John) my mother, that if he (Dorugu) does not kill me this year, and if I am alive after the rainy season, I shall accompany some people and get away from him, and he may stay away by himself. I said, Very good. Such was my parting from Dān Daúra. It is finished.

77. *A Story of Ancient Times which some old people have told. By Hadzi Adam of Sokotu, who was probably a Fulbe by birth.*

A certain old man and his three children :

He said to his youngest son, when I am dead you must not take your portion of the inheritance of my slaves, take in their stead this little horse, and let it be sufficient for you. He replied, Very good, my father. As soon as his father was dead, the priests came to divide the inheritance. They made their division to the elder children, who took slaves; but he, the youngest boy, said, I do not want any slaves, only this little horse, that is all I want. They said to him, You are a senseless boy; He replied, I have my senses, and this horse is all I want. They said, Let him have it, and so it was given to him. He laid hold of it, and made a stable for it. The boy was crying; the horse said, Son of the master of the horse, son of the mistress of the horse, what is it you want? He said farther, give me water, give me grass, and take care that you be not afraid; only listen to the word of your father, and you will see that by witchcraft he will procure for you tobes, and trousers and sandals, and caps, and turbans, and spears, and swords, and gold, and silver. The boy felt pleased, and gave the horse more grass and more water; the horse drank it and was satisfied. When the feast day arrived the boy was found crying; and coming to the place where his horse was, he spoke to it. The horse said, What do you want? He said, I have no tobes, no trousers, nothing at all; and they are laughing at me. The horse said to him, Be quiet. The horse brought him tobes and trousers, and everything else. It brought him saddles and stirrups, and bridles, everything for the equipment of a horse, and gold and silver; it then said to the boy, Mount me; but when you have mounted me, and feel pleased with galloping, do not apply the spurs to me. He said, Very good. When they had come to the place of the feast, the people said, You see this man! who is there as fine as he? When he had returned from the feast the people said, This lad surpasses his companions in putting on ornaments. He, the boy,

was pleased to gallop about ; he put the spurs to the horse, he passed by the house galloping and galloping till another moon came. He came to another country, but no one saw him except the daughter of the king of the country ; he went into the forest, he tied up his horse ; he was not seen by any one, except the king's daughter ; she saw him, but he did not see her. He came out, he dressed up a slave, he went into the town ; he took some gum, he covered one of his eyes, he went selling his slave ; he sold his slave ; he bought corn and grain ; he took water, he went to the place where his horse was ; he gave the horse water, it drank it ; he gave it corn and grass, the next day he did the same, and a day after he did the same.

The king's daughter said to the king, I have seen my husband ; I do not love any one but him. The king said, Where is he ? she said, He is selling a slave ; he has lost one eye. The king said, You have lost your senses. She replied, No ! no ! I love him. He said, The sons of princes are in love with you, and are you going to marry this one-eyed fellow ? She said, He is the only one I love. The sons of kings heard of it, and said, Let us kill him. He, however, was strolling about ; he came to the house of a certain old woman (witch). The young princes said, If she really loves him we shall expel him from the country.

The king said, Let there be ten guinea hens brought to me, without firing a shot and without striking a blow. They said, Very good. The one-eyed man went to the place where his horse was, crying. The horse said, What is the matter with you ? The boy said, Listen, the king said that there should be ten guinea hens brought to him. The horse said, Put the saddle on my back, and mount on it, and let us go. They went into the forest ; he caught ten guinea hens for him ; they returned home. They saw them, and said, Behold that son of the king with ten guinea hens ! They said, Give them to us. He replied I will give them to you ; if I may make a fire-mark for you on the back, ye may take them ; he marked them with fire ; they went home and carried the guinea hens to the king. The king asked, Where is that man ? they said, That good-for-nothing fellow ? Who does know it ?

War came to the town, he marched out and drove the army

away, he, quite alone. The people of the town wearied themselves to overcome the enemy, but could not conquer them; he alone drove them away. A certain slave was there, who saw it, and he made him come home. The slave said, O king! it was one man only, and he settled the war. He said, Was it the one-eyed one? The king gave him his daughter, and he married her; the half of the country was given to him. The king withheld his daughter from the princes. At that time the boy said, Did not you say that ten guinea hens were brought to you? He said, They have been brought to me. Those who brought them to you have told falsehoods. Let them bring the marks; they had no proofs; it was I who caught them. He said, Let the marks be brought, It is I, I show them, I speak the truth. They were all put to shame; they all felt ashamed. It is finished.

78. *The Tale of the Hare or Fox who killed the Lion.*
By Hadzi Ibrahim, ben'Ali el Futani of Sokotu.

Come, my friend, and I will tell you the tale of the hare who killed the lion, that one who was the chief of the desert. There were many wild beasts at that place, feeding there. The lion, seeing them grazing, tried to prevent them from eating peacefully. The beasts of the forest spoke together and said, Let us contrive some plan as to how to go to the lion's place, and tell him that if he prevents us feeding peacefully, we shall run away from him, quitting the place. And the time will come that he will seek for us, but will not find any of us, and he may lie down hungering; we will tell him that we wish to come to an agreement with him to this effect, 'Every day, as soon as the sun is in the middle (at noon) we shall cast lots among ourselves, and he on whomsoever the lot shall fall, we shall catch and bring him to you, that you may eat him; but allow us to feed in our own country.' They went to him and told him their plans; he, too, told them his, and said that he agreed with it. When they had gone into the desert, every one brought his bundle. Every morning, as soon as the sun reached the middle, they cast lots; upon whomsoever the lot fell, whether great or small, the same was caught

and sent to the lion, and as for him, he ate it there. One day the lot fell upon the hare; they caught it, and were about sending it to the lion's place, that he might eat it. The hare said to them, If you will leave me alone, and allow me to go to the lion's place by myself, I shall kill him, and all of us will have rest. They said to the hare, In what way will you manage to kill the lion? He said to them, That is no concern of yours; leave me alone with him. They said to him, You alone! who are you? go in peace; if you do not go quickly, we shall search for you, and take you to the lion, that he may eat you. Thereupon the hare went, and looked for a place to go and lie down in until the sun was in the middle. When the lion saw that nothing was brought to him, he said to those round about him, What can have happened to them? He waited till the evening, but did not see anything; he was vexed, got up searching about at the place. The hare looking at him, and watching him going about in a rage and approaching nearer and nearer, got up quickly, and walked quickly, crying, and said to him, Oh, what has happened to you? 'I have been watching for you from an early hour of the morning, and you have not brought me anything to eat,' he said to him. The hare said to him, See here; the lot was cast; and the lot fell upon a relative of the hare; and they said to me, Very well; see, take your relative to the lion's place. I went along with him; we came together to the well; we found there a relative of yours, a lion; he took the hare from my hand; I said to him, Leave him, that I may go with him; for I was sent with him to the lion's place. The lion said, 'Is there any other lion who is stronger than I and all the lions in this desert? Pass on, and tell that lion that I will take him; or let him come, and let him take me; behold, here I am standing near the well' I was crying; he said to me, 'If you do not go I shall lay hold on you, and eat you, both of you.' Thereupon the hare said, I wish to show you the lion, that you may speak with him; let us go to his place. The hare passed on in front, the lion followed him from behind: they marched on together until he came with him to the head of the well. He stood upon the well; he said to him, whatever you wish you shall see forthwith. The lion came, and the hare showed him their shadows in the

water of the well. The lion looked and saw the manes, both of the lion himself, and of the hare ; he was very angry ; he started up and danced about, he fell into the well, saying that he was going to fight with the lion whom he saw there ; the hare left ; he went to his companions ; he met them, and told them ; so they went to the place where the hare had killed the lion by his good sense. To be possessed of sense is better than power. If it were not for intelligence, a man might buy a horse instead of a Camel. Kungurus Kā'n Kūsa.

79. *The Camel, the Elephant, and the Fox (or Squirrel).*

Behold them there both : the camel and the elephant ; but the camel drove away the elephant.

The camel came to the fox, and said, I want a farm, but I have no fellow-labourer (no helping friend). The fox said, Go on, you will find a fellow-labourer. He went and cleared the bush (cut down the underwood). The elephant came to the place where the fox resided, and said, I want a farm, but I have no fellow-labourer. The fox replied, Go on, you will find one. He went and saw the bush cut down, and which the camel had burned. The camel came again, and met the brushwood burned up on the farm. The next day the elephant came, after the sowing-rain had fallen during the night. The elephant came with seeds and sowed them, and went away. The camel came, tilled the ground, and went away. The elephant came and sowed the place all over, and went away. The camel came on a visit of inspection ; he observed that the corn was ripe ; he cut it down and went away. The elephant came and tied it up in bundles, and went away. The camel came to the place where the fox was, and said, I have made a farm, and I have got a helper ; but I cannot see him. The elephant came to the fox, and said, I have made a farm, and I have found a helping friend ; but I cannot see him. The fox said to the camel. Come now, go and dig a hole in the midst of the field, and you will see your fellow-labourer. He went and dug a hole, and put the camel in. The elephant came and met the camel bound up in the hole. The elephant, restraining himself, said to the fox, Where is the owner

of the farm? See him! Is it you, O fox? he replied, He is not here, but he will come soon; he will not delay long; but took out his snuff-box; there it is laid aside. He showed him the camel lying down in the pit; he became frightened, took to his heels, and fell down in the forest; the camel left; the fox took all the corn for himself; the elephant had run away, and the camel had run away. It is finished.

80. *Explanation of the Hausa book. Dictated by Hadzi Abdulahi, of the province of Sinder (or Damagerim), in Bornu.*

Explanation of the Hausa book, Arsadon Altáhu. The book makes known to us that God is one; He has no friend or equal; He is God supreme! He created the heavens above, and whatever in them is. God has created the earth, and all things in it. God made the sky; He created the water; He created the grass; He created the trees; He created the shrubs, and everything that springs up; He created the corn; He made everything: know ye that it is God. He made to-day and to-morrow; He is the Creator of the night. He is the Lord of the day; He it is who produces the changes of colours. God it is who made the white people; He, too, made the black people; He made the males and He made the females; He joined them together, and said that we should serve Him; that we, as His people, should follow Him, and know that God has nothing that is like Him; nothing that ye might see here below as God. Neither can you ask concerning Him, At what time was He made? because He Himself made time; neither can you ask concerning Him, At what place was He made? It is He Himself who made the universe (or the firmament). If you say again concerning Him, He was made in the night; it was He who made the night; if you say concerning Him, that He was made in the day, you tell an untruth; if you say that God is on high, you tell an untruth; if you say He is on the earth, you tell an untruth. You say, again, At what place is He? He is at the left hand, He is at the right hand, before you and behind you; He is in the things in the water. God only knows His own nature, and the nature of all things

which are in the dark places of the earth, God only knows. God has made the trees, and the fruits thereon. Some persons, again, say also of the cotton-tree, that God made it and its fruit. The fruit of some trees is sweet; of some trees, too, it is not sweet. God made them, some good, some bad; He made them all. God made every creature; He can make alive, and He can kill. It is He who has dominion over all. God is the most powerful of all the mighty; it is God who makes riches. It is God who can give health; it is God who can make sick, and give medicine for it. It is God who speaks, but not with the mouth; it is God, again, who sees, but not with eyes; it is God, again, who hears, but not with ears. God knows the age of maturity. He is a God of power. If He please, He can bring all under His control in a moment; or if He pleased, He could destroy the whole world. If it pleased God, He might make us live for ever and ever, so that we should not die. God says, Do not you say, I surpass any one in this world; your superiority will be in the sheol to-morrow; it has passed away, and no remembrance thereof is left behind. Such is the case with regard to every man, the child of Adam and of Eve. God is the only good; hence His name is God. He has dropped down the Koran from Heaven for His own sake, to direct us to do good, so that we may not be lost. Some people, again, say, Let us follow the good road to Heaven, which God has prepared for us. God, again, has made the fire for our sakes, that we might not do anything that is wrong. He will take us out of the fire, if we do good works; God is sure to receive us into Heaven. God lives without feasting on corn or millet; we are His food; yes, we, Mussulmen, none else; we who worship Him. God said that we should fast, that we should do works of charity (or offer sacrifices); God has told us that we should do Him service; that we should love our relations, love our brethren and kinsfolk; that we should not injure our relatives.

81. *The Story of the proprietor of an Ox, and a Blind Man. By Hadzi Adam, of Sokotu.*

A certain man went with his ox to another town; on returning from his journey he met a blind man who had injured his

legs, and was tired ; and he said to him, Come, and I will put you on the ox. The blind man came, and he put him on his ox, and they passed on. They went on their journey until they arrived at a cross-way, when he said to the blind man, Get down, and give me my ox, which I have lent you. The blind man said, What am I to give you ? Have *you* given me the ox ? He said to him, You fool ; the ox is my own ox, and you say, Give me my ox. Surely you are jesting ! He said, Jestings ! forsooth ! The blind man began to scream ; the people gathered around them and said, What is the matter between you ? The proprietor of the ox said, I met him as he was tired, and said to him, Come and mount my ox ; he came, and I helped him on the ox ; when I arrived here I said to him, Dismount, and give me my ox ; he refused. The people laid hold on the ox and gave him to the blind man. The king heard the news, and said, Let them both be brought here. They both came to the king's place ; the king said, To which of you does the ox belong ? The blind man said, The ox belongs to me. The king said, Let them be taken to the inn, to separate rooms. They were taken to separate rooms, and food was brought to them. The king said, Let some one go and listen to what the blind man says. The blind man said, I shall get the ox, I shall eat my food ; I shall get food and the ox. The proprietor of the ox said, What am I to do with your food ? You have seized my ox ; my ox has been taken from me. Let what is mine be given back to me ; I do not care for your victuals. It is finished.

The same Story, related by the Hadzi Abdulahi of Sinder.

I am going to tell you the conversation between a person possessed of eyes and a blind one. The blind man was going to a town and overtook the seeing man on the road, with his ox, working in the field. The seeing man observed the blind man falling into thorns. The man felt compassion for the blind man, and mounted him on his ox. The seeing man said to him, Go on, and I shall meet you at the gate of the town. He got ready and went to the gate of the town. The seeing man met him there, and said to him, Give me my ox. The blind man

screamed ! The people came running. The seeing man was about to take his ox by force, saying, It is not his ox ; it is my own. When the people heard that, they said, It is false ; give the ox back to the blind man ; it is his ox. Then the people said, Be off. They seized the ox and gave it to the blind man. They said besides this, Both of you must go to court in the king's house. The blind man was taken to one house, the seeing man was taken to another ; victuals were brought to them ; to the blind man victuals were brought, and to the seeing man victuals were brought. The king said, When you have taken victuals to them, listen well to what each of them shall say, so that you may hear it. The blind man said, I shall eat my food, because I shall get the ox ! The seeing man said, My ox has been taken from me. The king said, The ox belongs to the seeing man. Give him his ox ; his ox was given to him. The story of the blind man and of the seeing one is finished.

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